Described as the severest trials ever created, the trials (Fitan) of dajjāl were destined to rise towards the latter part of this Ummah. Rasūlullāh ﷺ, whilst describing the fine details of the false-messiah (dajjāl) that would wreak havoc amongst man and jinn during this era, warned the Ummah of negligently falling into his trap.

The purpose of these warnings was not to create fear and panic, but rather to make the Ummah alert to the devilish calls and attractions that would be utilized to draw all into the web of dajjāl.

The book in front is a summary of these warnings and a possible explanation of how the Fitan (trials) of dajjāl will continue unfolding, until it reaches its peak with his emergence amongst the masses.

May Almighty Allāh accept it and in His Kindness, bless us all with Divine Protection from all Shayṭānī traps and especially from the Fitan of dajjāl. Āmīn.

TRACING THE FITAN OF DAJJAL STEP BY STEP

TRACING THE FITAN OF DAJJAL STEP BY STEP

بسم الله الرحمن الرحيم

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﴿ إِنَّ ٱلَّذِينَ يُجَٰدِلُونَ فِيٓ ءَايَٰتِ ٱللَّهِ بِغَيۡرِ سُلۡطَٰنٍ أَتَىٰهُمۡ إِن فِي صُدُورِهِمۡ إِلَّا كِبۡرٞ مَّا هُم بِبَٰلِغِيهِۚ فَٱسۡتَعِذۡ بِٱللَّهِۖ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ ٥٦ ﴾ [غافر: ٥٦]

"Those that argue utilizing the signs of Allāh (by declaring dajjāl as their saviour, who is but a sign of the Power of Almighty Allāh), without having received any permission to do so, their chests are bursting with a high hope, which they will never reach! (As for you, O Muḥammad) Seek Almighty Allāh's protection (from dajjāl). Verily, He is all-Hearing, all-Seeing." [Sūrah Ghāfir: 56]

بسم الله الرحمن الرحيم

نحمده ونصلي ونسلم على رسوله الكريم

Preface

Describing the major events that would unfold shortly before and after his demise, Rasūlullāh ﷺ said:

«تغزُون جزِيرَةَ العرَب، فيَفْتَحُها اللهُ ثم فارسَ، فيفتحُها اللهُ. ثم تغزُونَ الرومَ، فيفتحُها اللهُ. ثم تغزُونَ الدجَّال، فيفتحُه اللهُ»، قال: فقال نافع: «يا جابر! لَا تَرى الدجَّال يخرُجُ حتَّى تفتح الروم». [صحيح مسلم]

> "You will wage war in the Arabian Peninsula, until Almighty Allāh grants you victory. Then you will fight against Persia, until Almighty Allāh grants you victory. Then you will wage war against the Romans, until Almighty Allāh grants you victory. Then you will fight against dajjāl, until Almighty Allāh grants you victory.
>
> Nāfiʿ (a narrator said) said (to his students) O Jābir, you will not see the emergence of dajjāl as long as Rūm (The Roman Empire) is not conquered!" [Ṣaḥīḥ Muslim]

Muslim conquest over the Pagan Arabian Peninsula and the Sassanid Persian Empire reached completion shortly after

the demise of Rasūlullāh ﷺ, during the rule of Sayyidunā ʿUmar رضي الله عنه.

As for the Roman Empire, despite losing large areas of rule during the era of the Ṣaḥābah رضي الله عنهم, it would continue operating under the authority of the Caesar, ruling from its capital; Constantinople. The fall of this empire would finally occur in the year 1453 (A.C.), 857 years after the *Hijrah*, with the Muslim conquest of Constantinople, upon the hands of Sulṭān Muḥammad al-Fātiḥ.

From that day on, the title "Caesar" (grand emperor of Rome) was abolished, since there no longer was any Roman Empire. Historians thus write, "In 476 A.D., Odoacer, leader of the barbarian mercenaries in the Roman army overthrew Emperor Romulus Augustulus and installed himself as King of Italy. The Roman Empire in the west had come to an end. However, the Eastern Empire, ruled from Constantinople, continued for another thousand years. With the fall of Constantinople in 1453, the Eastern Empire crumbled bringing an end to an empire that had lasted close to 1500 years.

On another occasion, Rasūlullāh ﷺ explained the sequence of major events that would occur in the Muslim world as follows:

«عِمرانُ بيتِ المقدِس خَرَاب يَثْرب، وخَرَابُ يثْرِب خُروجُ الملْحَمة،

وخُروجُ الملْحَمة فتحُ القسْطِنطِينيَّة، وفتحُ القسطِنْطينِيَّة خروج الدجال». [سنن أبي داود][1]

"The populousness and prosperity of Bayt al-Maqdis will result in Yathrib (Madīnah Munawwarah) becoming empty. This will then be followed by the breakout of great wars, which will culminate in the conquest of Constantinople. After the conquest, dajjāl will emerge!" [Sunan Abī Dāwūd]

In the above narration a sequence of events leading to the emergence of dajjāl has been outlined, events that the world has already seen. The details of this are as follows:

a) «عِمرانُ بيتِ المقدس» *(The populousness and prosperity of Bayt al-Maqdis)*

[1] أخرجه أبو داود، وقد عده الذهبي من جملة مناكير عبد الرحمن بن ثابت بن ثوبان. [الميزان] ولكن أخرجه الطحاوي في «شرح مشكل الآثار» بإسناد آخر صحيح، وأحمد، والحاكم بإسناد ثالث موقوفًا، وقال: صحيح. ووافقه الذهبي وهو في حكم المرفوع.

انظر «علل الدارقطني» [٦/ ٥٣] و«هداية الرواة» [٥/ ١٠٧]. وعبد الرحمن بن ثابت العنسي: صدوق يخطئ، ورمي بالقدر، وتغير بآخره، انظر: «التقريب» (٣٨٤٤). [تحقيق: د. مُحَمَّد إِسْحَاق مُحَمَّد إِبْرَاهِيم لكشف المَنَاهِجِ وَالتَّنَاقِيحِ في تَخْرِيجِ أَحَادِيثِ المَصَابِيحِ للمناوي]

Soon after the conquest of al-Aqṣā[2] at the hands of Sayyidunā ʿUmar رضي الله عنه, the lands of Shām took centre stage as the political hub of Muslim affairs. Senior Ṣaḥābah رضي الله عنهم, with the intention of teaching, governing and Jihād, were asked to adopt either this land or the land of Iraq as their new home. As the cities surrounding al-Aqṣā grew, more and more Muslims began settling in these blessed lands.

b) «خراب يثرب» *Yathrib (Madīnah Munawwara) becoming empty*

When Sayyidunā ʿAlī رضي الله عنه became caliph, due to various reasons, he shifted the capital of the caliphate to Iraq. From that day on, the city of Madīnah Munawwarah ceased acting as the political capital of Islam and the centre of its administration. It would still retain its importance as the second most important religious site for believers, but would have hardly anything to do with Muslim politics. Compared to the structural developments of Shām and Irāq and the continuous rise in its population, the blessed city of Madīnah Munawwarah saw hardly any real development or rapid population growth.

c) «خروج الملحمة» - *the breakout of great wars*

[2] In a narration of *Ṣaḥīḥ al-Bukhārī*, narrated from ʿAwf ibn Mālik رضي الله عنه.

From the beginning days of Madīnah Munawwarah, the Muslim Ummah had found itself time and again on the battle field. The phrase '*the breakout of great wars*' would thus refer not to just any battle, but rather to such major battles which would threaten the very existence of Islām. The first of such battles occurred with the surge of the Crusades into the lands of Islām, in 487 A.H./1095, during which Muslim Shām was turned upside down, with Jerusalem becoming the capital of The Christian Kingdom. The Crusades would last in total close to 200 years, but it was the first fifty years that Muslims, for the first time in Islāmic History, found themselves clueless in their search for a leader under whom they could fight.

Hardly 68 years would pass from the return of al-Aqṣā to the Muslim hands, and the Muslim Ummah would find themselves again on the brink of collapse at the hands of Hulagu Khan and his brutal Mongolian/Tartar forces. Between 1255 to 1260 these forces rained havoc upon the Muslim World, and appeared at one stage as an invincible force of terror, against who none could ever succeed.

It is these two battles, viz. The Crusades and The Mongolian Invasion that seem to fit best the description of '*The Breakout of Great Wars*'.

d) «فتح القسطنطينية» - *the conquest of Constantinople*

The mighty Ottoman Empire would be established 49 years later (1299) and 154 years later, in the year 1453, Sulṭān Muḥammad al-Fātiḥ and his army would be blessed with a conquest which the Muslim Ummah had been dreaming about for over 800 years, viz. The Conquest of Constantinople, a conquest regarding which Rasūlullāh ﷺ had said:

«لَتُفْتَحَنَّ الْقُسْطَنْطِينِيَّةُ، وَلَنِعْمَ الأَمِيرُ أَمِيرُهَا، وَلَنِعْمَ الْجَيْشُ ذَلِكَ الْجَيْشُ». [المستدرك للحاكم]

"Constantinople will most certainly be conquered. Its Amīr will be most amazing! And so too will be its army!"

In the first narration quoted from *Ṣaḥīḥ Muslim*, mention has been made of the battle against dajjāl occurring after the defeat of Rūm (the Roman Empire). In the second narration quoted from the *Sunan* of Abū Dāwūd, mention is made of the emergence of dajjāl occurring after the conquest of Constantinople.

According to historians, the Roman Empire was brought to its end with the conquest of Constantinople in the year 1453, thus the defeat of Rūm (the Roman Empire) mentioned in the first narration is the same as 'the conquest of Constantinople', which has been mentioned in the second narration.

As with regards to the battles against dajjāl beginning after this, it is on this point that scholars differed. A gist of their difference is provided in the paragraphs below.

On the basis of mention being made in the narrations of dajjāl emerging shortly after the conquest of Constantinople, which occurred over six hundred years ago, whereas dajjāl has still not emerged, some scholars, amongst whom were Shaykh Aḥmad Ḥijāzī as-Saqāh, Shaykh Muḥammad Fayḍ Wajdī, Shaykh 'Abd ar-Razzāq Nawfal, Shaykh Muṣṭafā Murāghī, Shaykh Rashīd Riḍā, Shaykh Aḥmad Amīn- author of *Fajr al-Islām* denied totally the existence of a menace known as 'dajjāl'. They regarded all the narrations discussing dajjāl as Jewish fabrications and wrote extensively in support of their claim.[3]

NOTE: This view is not worthy of any consideration, due to it denying an issue proven by numerous authentic narrations, merely on account of these scholars being unable to find a suitable interpretation for their objection. If the basis of acceptance and rejection of the authentic Sunnah had to be based upon what the mind can understand, then men in every era would enjoy the privilege of accepting and

[3] As quoted from Shaykh Hishām Muḥammad in his book '*Al-Masīḥ ad-Dajjāl*'.

rejecting the Aḥādīth, based upon 'new research'. No difference would then exist between our pristine Sharīʿah and the creeds of those that came before. Rather, our Sharīʿah is based upon the Qur'ān and the authentic Sunnah, as understood by the illustrious Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, even if the mind fails to presently comprehend it.

Many scholars opined that perhaps a 'second' defeat of Rūm and a 'second' conquest of Constantinople is what the narrations were referring to. According to this, close to the end of times, Rūm (or some form of a Roman Empire) will be re-formed and Constantinople (Istanbul) will become a prominent, well-protected Christian fort once again. Muslim armies, fighting under the Mahdi, will reconquer this land, and after that dajjāl will emerge.

In support of the view of a second conquest, a narration quoted by Imām ibn Mājah in his *Sunan*, and Ḥāfiẓ al-Bazzār[4] is generally quoted.

[4] حَدَّثنا علي بن المنذر، قَال: حَدَّثنا إسحاق بن منصور، قَال: حَدَّثنا قيس، عَن أبي حَصِين، عَن أبي صالح، عَن أبي هُرَيرة، قَالَ: قَالَ رَسُول اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لا تذهب أيام الدنيا حتى يملك رجل مني، ولو لم يبق من الدنيا إلاَّ يوم واحد لطول الله ذلك اليوم حتى يفتح قسطنطينة والديلم». [البحر الزخار]

The wording of the narration, as quoted from *Sunan ibn Mājah* is:

> عن قيس، عن أبي حصين، عن أبي صالح، عن أبي هريرة، قال: قال رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَوْ لَمْ يَبْقَ مِنْ الدُّنْيَا إِلَّا يَوْمٌ، لَطَوَّلَهُ اللَّهُ عَزَّ وَجَلَّ حَتَّى يَمْلِكَ رَجُلٌ مِنْ أَهْلِ بَيْتِي، يَمْلِكُ جَبَلَ الدَّيْلَمِ وَالْقُسْطَنْطِينِيَّةَ».

> "If only one day were to remain of this world, Almighty Allāh would indeed lengthen it, until a man from my family rules over the mountains of Daylam (Iran) and Constantinople. (Istanbul)."

The above narration however has been declared as weak[5] due to it being narrated only from Qays ibn Rabīʿ[6], who has been

[5] إسناده ضعيف، قيس - وهو ابن الربيع الأسدي - ضعيف، لا سيما فيما انفرد به. أبو حَصِين -بفتح الحاء. [شعيب الأرنؤوط]

[6] قال عنه الحافظ ابن حبان في «المجروحين» (٢١٩): «اختلف فيه أئمتنا: فأما شعبة فحسَّن القول فيه وحث عليه، وضعفه وكيع، وأما ابن المبارك ففجع القول فيه، وتركه يحيى بن القطان، وأما يحيى بن معين فكذبه، وحدث عنه عبد الرحمن بن مهدي ثم ضرب على حديثه. وإني سأجمع بين قدح هؤلاء فيه، وضد الجرح منهم فيه إن شاء الله».

ثم أورد الكثير مما قالوه فيه ثم قال: «قد سبرت أخبار قيس بن الربيع من رواية القدماء والمتأخرين وتتبعتها فرأيته صدوقاً مأموناً حيث كان شاباً، فلما كبر، ساء حفظه، وامتحن =

declared weak especially in those narrations which he alone narrates from Abū Ḥaṣīn, as is the case here.

In this narration Qays narrates from Abū Ḥaṣīn, from Abū Ṣāliḥ from Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, whereas this very wording can be found from many reliable «ثقة» students of Abū Ṣāliḥ, quoting from Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, in which there is no mention of Constantinople at all. For example:

بابن سوء فكان يدخل عليه الحديث فيجيب فيه ثقة منه بابنه، فلما غلب المناكير على صحيح حديثه، ولم يتميز، استحق مجانبته عند الاحتجاج.

فكل من مدحه من أئمتنا وحث عليه، كان ذلك منهم لما نظروا إلى الأشياء المستقيمة التي حدث بها من سماعه. وكل من وهاه منهم، فكان ذلك لما علموا مما في حديثه من المناكير التي أدخل عليه ابنه وغيره ...».

وفي «نزهة الألباب في قول الترمذي وفي الباب» من طريق أبي حصين وعاصم كلاهما عن أبي صالح عن أبي هريرة قال: قال رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لو لم يبق من الدنيا إلا يوم لطوله الله عَزَّ وَجَلَّ حتى يملك رجل من أهل بيتي يملك جبل الديلم والقسطنطينية»، والسياق لابن ماجه، وقد ضعفه البوصيري في الزوائد بقوله: «هذا إسناد فيه مقال، قيس هو ابن الربيع، ضعفه أحمد وابن المديني ووكيع والنسائي والدارقطني» إلخ.

وقيس انفرد بقوله: «يملك جبل الديلم والقسطنطينية»، وأما صدر الحديث فهو في «ابن حبان» من طريق أبي شهاب محمد بن إبراهيم عن عاصم بن بهدلة عن أبي صالح به إلا أنه اختلف فيه على عاصم، فقال عنه عامة أصحابه كالثوري وغيره عن زر عن عبد الله، وقال أبو شهاب: الوجهين، والظاهر ثبوت الوجهين، وهو الذي مال إليه بعض الحفاظ، والخلاصة أن حصول النقد في الحديث على ما تفرد به قيس لذا لام الشافعي من يزيد لا من ينقص».

عن عاصم، عن زر، عن عبد الله ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَلِي رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي»، قال عاصم: وأخبرنا أبو صالح، عن أبي هريرة قال: «لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ حَتَّى يَلِيَ»، هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [الترمذي]

> "If only one day were to remain of this world, Almighty Allāh would indeed lengthen it, until a man from my family becomes ruler."

Besides this narration of Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, there are a great number of sound narrations from other Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ as well, discussing this very issue. Here too, mention is only made of a man from the family of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ one day becoming ruler, and that if only one day were left of this world, Almighty Allāh would lengthen it until his rule would be established. In none of these sound narrations is there any mention of conquering Constantinople. For example:

ʿĀṣim narrates from ʿAbdullāh (ibn Masʿūd رَضِيَ اللَّهُ عَنْهُ) from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [Abū Dāwūd], and Abū Ṭufayl narrates from ʿAlī رَضِيَ اللَّهُ عَنْهُ from Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

> "If only a day is left of this world, Almighty Allāh will indeed lengthen that day until He brings a man from my family, whose name will be as my name, and the name of his father will be like the name of

my father, a man who will fill the earth with justice."[7] [Abū Dāwūd]

In the light of the above, the narration showing Constantinople being conquered at the hands of a man from the Ahl al-Bayt is not sufficient to be used as a proof for any interpretation, since its *Sanad* is weak and it has an addition not found in the sound narrations of Sayyidunā Abū Hurayrah, ʿAbdullāh ibn Masʿūd and ʿAlī ibn Abī Ṭālib رضي الله عنهم.

There is a great possibility that the mention of Constantinople and Daylam being conquered by a man from the Banū Hāshim was fabricated by certain elements who bore great hatred for the Banū Ummayah, after the unsuccessful campaign launched against Constantinople during the reign of Sayyidunā Muʿāwiyah رضي الله عنه. The defeat suffered by the Muslims during this campaign pleased these

[7] عن عاصم، عن زر، عن عبد الله، عن النبي صلى الله عليه وسلم قال: «لو لم يبق من الدنيا إلا يوم» - قال زائدة في حديثه: «لطول الله ذلك اليوم»، ثم اتفقوا - «حتى يبعث فيه رجلا مني» - أو «من أهل بيتي» - يواطئ اسمه اسمي، واسم أبيه اسم أبي»، زاد في حديث فطر: «يملأ الأرض قسطا وعدلًا كما ملئت ظلما وجورا»، وقال: في حديث سفيان: «لا تذهب، أو لا تنقضي الدنيا حتى يملك العرب رجل من أهل بيتي، يواطئ اسمه اسمي». [أبو داود بسند صحيح]

عن أبي الطفيل، عن علي، رضي الله عنه، عن النبي صلى الله عليه وسلم قال: «لو لم يبق من الدهر إلا يوم، لبعث الله رجلا من أهل بيتي، يملوها عدلا كما مليت جورا». [أبو داود بسند صحيح]

hypocrites, and their tongues began wagging with the lie that the conquest of this land has been written for the Banū Hāshim, and not the Banū Ummayah.

This possibility gains strength when one studies the statements falsely attributed to Sayyidunā Ḥudhayfah ibn Yamān رضي الله عنه, regarding who will conquer Constantinople and Daylam. The words attributed to Sayyidunā Ḥudhayfah رضي الله عنه, in which the signs of clear fabrication shine bright, are:

> "You will not conquer it in your next attempt (speaking to a soldier who had participated in some unsuccessful campaign at sea, during the rule of Sayyidunā ʿUthmān رضي الله عنه and was preparing for another attack on the same area), nor will you ever conquer it during the rule of the Banū Ummayah. **Daylam and Constantinople will not be conquered except during our rule**, during the rule of the Banū Hāshim. This matter had begun with us and it will end with us!"[8]

[8] حدثنا محمد بن علي، حدثنا لوين، حدثنا محمد بن سليمان الأصبهاني، عن عمه ابن الأصبهاني، عن الشعبي، عن مالك بن صحار قال: «غزونا في خلافة عثمان رضي الله عنه فركبنا، وجرح أخي فحملته بين يدي جريحا على البقل» أو قال: «على الثقل»، «فأدركنا رجل =

Besides the sad state of the chain of its narrators, and of the wording of the narration, which drips with Shia hatred for the Banū Ummayah, the fact that such statements were mere fabrications became as clear as dawn when Sulṭān Muḥammad al-Fātiḥ (who was not a Hāshimī, nor even an Arab) conquered Constantinople in the year 857 A.H. (1453)

As for Daylam (North Iran), its inhabitants first step out of Zoroastrianism occurred only around the 9th and 10th century, but it was not into Islām, rather into Zaydī Shiasm. The Turkish invasions that occurred thereafter, during the 10th and 11th century brought an end to the Daylamite states. From that day, Daylam as a state disappeared, replaced by Gilan. For brief periods, the state of Gilan recognized the supremacy of the Ottoman Caliphate, although without pledging allegiance. The Savawid emperor, Shāh ʿAbbās[1], upon rising to rule, annexed the province directly to his empire. From this point onward, rulers of Gilan

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من خلفي فضرب على ظهري ضربة بالسوط، فالتفت فاذا هو حذيفة، فسلمت عليه فقلت: يا أبا عبد الله ما رأيت مثل ما لقينا من غزاتنا هذه من الشدة قد جرحت وهذا أخي ولكن نرجو أن نأتيها قابلا فنفتحها إن شاء الله، فقال له حذيفة: «لا تفتحوها قابلا ولا تفتحوها في سلطان بني أمية لا تفتح الديلم، وقسطنطينية إلا لنا، في سلطان بني هاشم فتح هذا الأمر بهم، وبهم يختم» [المعجم لابن المقري]

حدثنا أبو معاوية، عن الأعمش، عن بعض أصحابه، عن حذيفة، قال: «لا يفتح القسطنطينية ولا الديلم ولا الطبرستان إلا رجل من بني هاشم». [ابن أبي شيبة]

were appointed by the Persian Shāh. In 1722 Russia took control of these lands. The city today is under the Shia rule of Tehran. From this brief history one can see many conquests that occurred over this land, but none at the hands of a noble, praised leader of the Banū Hāshim.

Thus, the wording *'Daylam will not be conquered except'* has historically been proven to be a fabrication.

Similarly, the statement that appeared in the weak narration of Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ (which has been discussed above), in which mention was made that Constantinople and Daylam will one day be conquered by a man from the Banū Hāshim, (referring to al-Mahdī), that too loses strength when one considers that there is no longer a Constantinople to be conquered, nor any Daylam. These states have centuries ago been conquered and have now disappeared.

SUMMARY:

The opinion that one day Istanbul will fall back into the hands of a Christian Roman empire, and that it will again be conquered by Muslims, the possibility of such an occurrence can never be denied.

Such an opinion however should not be based upon the narration of Abū Ḥaṣīn, quoting from Abū Ṣāliḥ, quoting from Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, quoting from Rasūlullāh

ﷺ, which has been discussed above, since the weakness of this statement, and how it contradicts the wording of the reliable narrators from Abū Ṣāliḥ, has been made clear in the pages that have passed.

An Emergence Different To What Was Expected

Another possibility that may be considered with regards to the emergence of dajjāl and the beginning of the battles against dajjāl occurring after the conquest of Constantinople and the fall of Rūm, is that an 'emergence' of dajjāl did occur after the 1453 conquest of Constantinople, except that it was of a different nature to what all were expecting.

NOTE: Dajjāl's presence will one day indeed be made manifest for all. Prior to the second-coming of Nabī ʿIsā عَلَيْهِ السَّلَامُ, dajjāl (the false Messiah) will emerge amongst the people and will wreak havoc amongst the masses, deceiving many into believing that he indeed is the 'promised Messiah'. As a proof to his claim, he will display supernatural feats similar to what Nabī ʿIsā عَلَيْهِ السَّلَامُ had displayed during his first-coming.

Nabī ʿIsā عَلَيْهِ السَّلَامُ, during his first stay on earth, i.e., prior to his ascent to the heavens, was blessed with a humble, simple but miraculous nature. The sick, the leper and the blind would be cured through the blessings of his miraculous hand. He would inform people of matters that were hidden from the general eye. He was an ascetic of the highest level. Whilst

inviting others to the truth, he would travel from area to area. He had no fixed place of residence; and he would not call to Jihād. And perhaps his greatest miracle would be when he would, through the permission of Almighty Allāh, give life to the dead.

In the second-coming of Nabī ʿIsā عَلَيْهِ السَّلَامُ, his matter will be entirely different.[9] He will descend, not merely as an inviter, but as a just leader. He will call for Jihād, break the cross, kill the swine and abolish the *Jizyah* (tax collected from non-Muslim citizens). *Jizyah* will no longer be an option. It will be either Islām or the sword.

As for dajjāl, he will, prior to the descent of Nabī ʿĪsā عَلَيْهِ السَّلَامُ, impersonate the 'promised Messiah', who the Christians and Jews eagerly await.

He will portray himself as a devout, ascetic, kind-hearted preacher, that calls for world-peace and upon whose hands miraculous acts are performed. For example., he will cure the leper, the child that has been born-blind, and those afflicted by 'medically incurable' sicknesses; he will travel between countries, without any apparent means; he will bring hopes

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[9] فقال أبو هريرة رَضِيَ اللَّهُ عَنْهُ: «إذًا أقوم إليه يا رسول الله فأعانقه»، فقال: «يا أبا هريرة! إن خرجته هذه ليست كخرجته الأولى، تلقى عليه مهابة كمهابة الموت، يبشر أقواما بدرجات من الجنة». [الفتن للداني]

of prosperity to the poor and needy; he will create a communication line between the living and what they will understand to be beloved members of theirs that have passed on; etc.

Surrounded by soldiers, bankers, women, and all those baited into his web of deception, he will assume centre-stage in worldly affairs, perhaps with a flap over his face to mask the defect of his eye.

Those blessed with the knowledge of the Sunnah, upon witnessing these supernatural acts, will increase in their conviction of his being dajjāl, 'the false Messiah'.

Unfortunately, not all will be like this. His 'miraculous' acts will draw into his net thousands, if not millions. (May Almighty Allāh save us all) Many will submit to dajjāl, on account of his supernatural feats, and will accept him as 'the true Messiah', the 'promised saviour' i.e., as Nabī ʿIsā عَلَيْهِ السَّلَامُ (Jesus).

Had such people pondered over the word 'al-Masīḥ ad-Dajjāl' (the false Messiah), they would perhaps have understood that dajjāl is but a 'master liar', who will pose as 'the Messiah'.

They would then perhaps have responded to the feats of dajjāl, by saying:

> "Now I am even more convinced that you are dajjāl, since my Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has already informed me of this."

But alas, all will not be so fortunate. This final assault of dajjāl will indeed be a most trying time for the believers. Its occurrence is definite and making Duʿā' to be protected from the evils of that era is imperative.

As for the trials and evils (*Fitan*) that will precede his appearance, especially those which bear some sort of symbol indicating towards his being, it is with regards to these that the question arises whether dajjāl has some sort of hand in it as well.

Upon his emergence, dajjāl, could either make an open appearance in front of one and all, and thereafter begin his era of confusion, corruption, war and deception. Another alternative would be to initially remain hidden from the eyes of the general public; to employ the services of selected individuals; to set up secret lodges and societies; to create a pyramid of evil, in which those on the lower level understand very little regarding what occurs on the level above; and through this pyramid to spread upon both the Muslim and non-Muslim world his web of evil, drawing all into unending war and suffering, into lives void of morality, into lives controlled by computers and technological chips, into hatred

for family and fellow humans, and into countless other vices and wrongs, the worst being atheism, followed shortly thereafter by satanism.

It is the understanding of this servant that dajjāl chose the second option, due to it being the easier of the two options in spreading corruption and confusion. It is the understanding of this servant that the emergence of dajjāl, which was to occur after the conquest of Constantinople, was of this 'hidden' nature.

Just as a hunter succeeds in catching his prey as long as he keeps his presence hidden, so too is it with dajjāl. However, due to his boastful nature in practically every step of his, dajjāl always places some sort of sign which clearly reveals his mischievous and deceptive hand operating from behind the scenes.

When one studies world events that occurred after the conquest of Constantinople and the fall of the Roman Empire, one will surely find some or other indication towards a dajjālī empire being erected. Either, those erecting this empire were operating under the guidance of Iblīs and laying out the foundation for their ultimate leader, dajjāl, or they were operating under the guidance of dajjāl himself. There is much to indicate that the possibility of these Shayṭānī cults serving both Iblīs as well as dajjāl is indeed strong.

After the conquest of Constantinople, from the devilish works that caused great upheavals in Europe, and later in the entire world, affecting both Muslim and non-Muslim, one well-known in all circles is the Renaissance. Due to its importance to this topic, it will be now discussed in a bit of detail.

The Beginning of The Renaissance or The Quiet/Un-Noticed Re-Birth of Dajjālī Power in Europe

Many historians have marked the start of the Renaissance exactly after the conquest of Constantinople, whilst others single out the conquest as the most important event that triggered the Renaissance. S.K. Heninger wrote:

> "We use it (the term Renaissance) to denote the transition from the Middle Ages to the Modern World; and though it is possible to assign certain limits to the period during which this transition took place...Yet, pressed to be precise, some proposed the fall of Constantinople in 1453 as its (Renaissances) starting date..." [S.K. Heninger, The Subtext of Form in the English Renaissance]

In the years following the conquest of Constantinople, a large number of Greek scholars migrated from Constantinople to the Italian cultural centres, chief among them being Florence. They brought along with them ancient manuscripts, which had been dissociated from history for centuries. These manuscripts included ancient Egyptian and Greek philosophies of Hermeticism, Gnosticism, Alchemy, Neo-Platonism, and Kabala among many others. These ancient philosophies suddenly received patronage from the financiers of the Renaissance, the most notable among them

being the Medici family who could be considered as the patrons and the custodians of the Renaissance. The Medici's were the founders of the modern banking system and would play a most important role in the re-birth of dajjālī power, which Europe would term as the rise of **Horus**.

These ancient philosophies of Hermeticism, Alchemy, Gnosticism, Neo-Platonism and Kabala, which can be considered as the stepping stones for the Renaissance, all had three things in common:

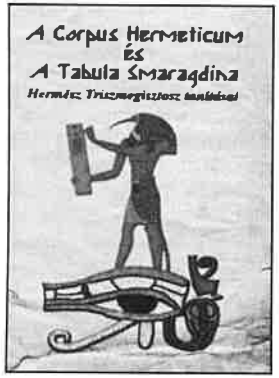
1. All asserted that man is divine and would ultimately reclaim his divine status (*Naʿūdhu Billāh*).

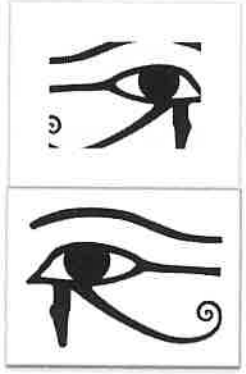
2. All were of pagan origin except for Kabala which was of 'Jewish origin' but had massive elements of paganism in it.

3. All asserted that the one who would ultimately reclaim the divine status for humanity would be Horus. (*Naʿūdhu Billāh*)

One of the most important Hermetic texts, which would also have a profound influence on the Renaissance and subsequent development of the modern civilization, was the Corpus Hermeticum. The Corpus Hermeticum is an Egyptian-Greek text that was brought to Italy after the conquest of Constantinople and translated by Marsilio Ficino at the behest of Cosimo DE Medici in 1471 (Constantinople was conquered in 1453). What stands out about this text is its

cover which includes the Eye of Horus being used for the first time in the modern era. The Figure below illustrates the cover of Corpus Hermeticum with the Eye of Horus featuring at the bottom prominently.





The 'Eye of Horus' as depicted on the bottom of the 'Corpus Hermeticum' would thereafter at times be displayed with the tear moving towards the right, similar to the 'eye' on the cover, and at times with it moving towards the left.

Approximately 883 years before this eye made its appearance on the international stage, the world was warned to look out for an eye that will be:

- as though it is a green glass.[10] «كأنها زجاجة خضراء»
- which will resemble a shiny pearl.[11] «كأنها كوكب دري»

[10] «إحدى عينيه كأنها زجاجة خضراء». [مسند أحمد بسند صحيح]

[11] «ألا وإن عينه اليسرى كأنها كوكب دري». [المستدرك بسند ضعيف]

- There will be a piece of skin[12], or hanging flesh[13] over the eye. «وعلى عينه ظفرة غليظة»

Other descriptions of the eye, as given by Rasūlullāh ﷺ were as follows:

- Protruding, as though it is a protruding grape. «كأنها عنبة طافية»
- but not protruding excessively.[14] «ليست بناتِئة»
- nor will it be sunken in.[15] «ولا جَحْراء»
- which will resemble phlegm on a plastered wall.[16] «كأنها نخامة في حائط مجصص»

[12] «في صفة الدَّجَّال: وعلى عينه ظفرة غليظة ظفر هي جُليَدة تُغَشِّى البصر تنبتُ من تلقاء المآق». [الفائق للزمخشري]

[13] «قيل في الظفرة: إنها لحمة تنبت عند المآقي كالعلقة». [التذكرة للقرطبي]

[14] «أعور مطموس العين، ليس بناتئة». [سنن أبي داود بسند صحيح]

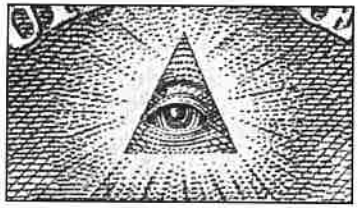
[15] «أعور مطموس العين، ليس بناتئة ولا جحراء». [سنن أبي داود بسند صحيح]

[16] «وعينه اليمنى عوراء جاحظة، ولا تخفى كأنها نخامة في حائط مجصص». [مسند أحمد بسند ضعيف]

«ألا إن عينه اليمنى ممسوحة الحدقة جاحظة، فلا تخفى كأنها نخاعة في جنب حائط». [الحاكم في المستدرك بسند ضعيف]

❖ It will be bloody, resembling a flower.[17] «ممزوجة بالدم كأنها الزهرة»

The most prominent display of the 'Eye of Horus' as 'a green glass' and 'a shiny pearl' occurred when the USA was established, and its first note of currency was printed, showing the 'eye of Horus' overlooking an incomplete pyramid, with the words '*Annuit*' and '*Coeptis*' on its sides, which mean 'He sees and approves our undertaking/enterprise'.



Take special note of the greenish shine around the eye, and the portion that hangs over the eye, touching the top of the pupil.

If one examines carefully the various displays of the Eye of Horus that spread from 1471 onwards, one will find the above characteristics being a perfect description for the eye of Horus. In subsequent years this eye would feature on many of the important drawings and documents that would greatly

[17] وعن ابن عمر: «إحدى عينيه مطموسة، والأخرى ممزوجة بالدم كأنها الزهرة». [عمدة القاري]

impact the move of man into the modern age. Some examples are:

1) Supper at Emmaus

In 1525 Jacopo Pontormo executed this canvas for the Carthusian monastery at Galluzzo where he worked between 1523 and 1527.

The painting depicts the episode in which the 'now risen Christ', repeating the same act of breaking the bread that he had made during the Last Supper, is about to be recognized by two of his disciples. (*Naʿūdhu Billāh*). Overlooking the episode is, as stated by the painter 'The eye of God'.

How amazing it is that the Muslim Ummah received such a teaching from Rasūlullāh ﷺ that would enable them alone to pinpoint what the 'eye' really stands for. Rasūlullāh ﷺ said, "He (dajjāl) will have a defective 'one-eye'! Remember, your Allāh does not have a 'defective one-eye'!"

2) Declaration of the Rights of Man

The Declaration of the Rights of Man set by France's National Constituent Assembly in 1789, is a document of the French Revolution

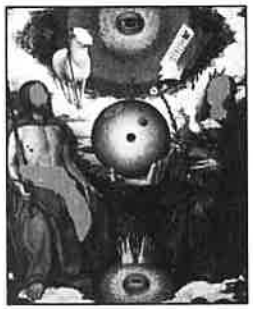
Influenced by the doctrine of "natural right", the rights of man are held to be universal: valid at all times and in every place, pertaining to human nature itself.

It became the basis for a nation of free individuals protected equally by the law. Inspired by the Enlightenment philosophers, the Declaration was a core statement of the values of the French Revolution and had a major impact on the development of freedom and democracy in Europe and worldwide.

The Declaration, together with Magna Carta, the English Bill of Rights, and the United States Bill of Rights, inspired in large part the 1948 United Nations Universal Declaration of Human Rights.

Take note of 'the eye' which is depicted as the source of 'inspiration' for this 'Bill of Rights'.

3) Christian Allegory



Jan Provost painted this allegory in 1510, which allegedly represents the Cosmos in the hand of God in the presence of Christ and the Virgin Mary. (*Naʿūdhu Billāh*)

Take note of the 'eye' overlooking the scene.

4) The Great Seal of the United States of America

One of the most illustrious Freemasons in history, Manly P. Hall explained the unfinished pyramid on the one-dollar bill, with the Eye of Horus (dajjāl) above, as follows:

"Not only were many of the founders of the United States Government Masons, but they received aid from a secret and august body existing in Europe, which helped them to establish this country for a peculiar and particular purpose known only to the initiated few.... The unfinished pyramid upon its reverse side is a trestle board setting forth

symbolically the task to the accomplishment of which the United States Government was dedicated from the day of its inception." [Manly P. Hall, Secret Teachings of All Ages]

In his own words, this highest-level Freemasons admit that not only were Freemasons deeply involved in the founding of the United States, they left a symbol, i.e., the Eye of Horus above an unfinished pyramid, signifying the task for which the United States was created for and will always be dedicated to.

Inscribed in Latin at the base of the pyramid is: *Novus Ordo Seclorum* which in plain English means: New World Order.

Why The Pyramid?

Despite pyramids having being found in various parts of the world, it has always been Egypt that stood ahead in this aspect. For a pyramid to have been chosen as a hallmark of Horus's ambition it would only make sense to research whether this shayṭānī figure Horus ever had any relation to the lands of Egypt.

Just as how the book, *A Corpus Hermeticum* introduced Europe, and the world thereafter, to the concept of the eye of Horus, which they today refer to as 'the eye of illumination', or 'the all-seeing eye', it at the same time introduced all to Horus himself, depicted with a falcon-head, standing above the eye.

If one now searches for the existence of such a figure in the annals of history, one will find that the land this figure features most prominently in is in fact ancient Egypt. Even today, one who visits the pyramids of Egypt will find indication of Horus having been in Egypt in perhaps one of the legs of his journey.

When he visits the pyramids, he will find drawings showing three mighty pharaohs of Egypt, all offering their loyalty to Horus.

And finally, when he prepares to leave the land, he will find the falcon-head of Horus on every aircraft of Egypt Air, as well as on the airline's magazine, which is even named Horus.

Ponder over the drawings below:

The Pharaoh whose body was discovered in 1898 was most probably Merneptah, who reigned in Egypt from 1213 BC to 1203 BC and the apparent cause of his death was drowning.

The 2nd drawing from the left shows Merneptah paying tribute to Horus, which clearly shows that Merneptah considered Horus as his patron deity and the claim to Pharaoh's godhood sprang from Horus himself.

The 3rd and 4th drawing from the left are two more instances of Pharaohs, i.e., Ramses II and Hatshepsut, offering blessings to their patron, Horus.

The 1st image from the left is the cover of *"A Corpus Hermeticum"* showing Horus, and the eye of Horus.

The ancient Egyptians assigned Horus the name *'Hoor Par Kraat'* which translates into 'the hidden god'. Another name assigned to Horus was *'Amon-Horus'* which also means 'the hidden god'. Who is this hidden god which prominent occult societies such as Freemasonry, Rosicrucianism and the Theosophical Society pledge allegiance to?

Had there been no clue given to us, we could perhaps have been excused for failing to understand the meaning of 'the Eye' above all important documents, at the most prominent of institutes, and upon the most influential currency that the world would deal with for a lengthy period of time. Rather, not only were we given a clue, but in fact in simple, clear words the saying of Rasūlullāh ﷺ reached us, through authentic chains of narrators, with warnings such as:

«لَمْ يَكُنْ نَبِيٌّ إِلاَّ وَقَدْ وَصَفَ الدَّجَّالَ لأُمَّتِهِ، وَلأَصِفَنَّهُ صِفَةً لَمْ يَصِفْهَا أَحَدٌ كَانَ قَبْلِي، إِنَّهُ أَعْوَرُ، وَإِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ».[18]

> "There has not been a Nabī except that he described dajjāl to his nation. I will however describe one feature that none have described thus far. He will have an eye with a defect, whereas your Creator is free of such an eye!"

What comes to light from the above discussion is that shortly after the conquest of Constantinople there was an emergence of a Shayṭānī figure known as **Horus**, whose eye clearly disclosed his identity, which is none other than al-Masīḥ ad-Dajjāl. Yes, instead of an emergence wherein all become aware of his presence, he chose to keep his emergence a veiled secret, known only to a hidden lobby of selected agents, who identified themselves as Freemasons, and later Illuminati.

However, due to his craving to be noticed, which is a trait amongst all Shayāṭīn, he (dajjāl) could not contain himself in placing his stamp/logo/emblem, etc., upon paintings, documents, currencies, etc.

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[18] رواه أبو بكر بن أبي شيبة، وأحمد بن حنبل، والحارث بن أبي أسامة، وأبو يعلى الموصلي بسند واحد ضعيف، لتدليس محمد بن إسحاق.

In the book, "*Witness To The Dajjāl*" by Taymūr Saʿīd, much has been written regarding why Horus and dajjāl should be viewed as one and the same. Time alone will reveal how close the author was to the truth of the matter. The contents of the book however are indeed an eye-opener. In one section of the book, the author highlights various characteristics shared by both dajjāl and Horus. A gist of what he has written concerning this will now be mentioned.

Horus of the East

'Have you had a chance to look at the world in an insightful manner? By insight, I do not necessarily mean observing the stars or trees (although there is much wisdom one can gain from just observing) but insight into the faith within you and how it allows you to shed light upon the most complex of matters in a simple fashion. Take this age for instance. Some suggest it is an age of reason and that faith alone does not stand a chance in explaining the ebb and flow of the times in which we live in. After all, they argue, it is this age of reason which has led us to the pinnacle of human progress. How does faith respond to this and many such challenges?

Traditionally, faith has taken on these challenges by relying on its basic building blocks; belief in an Unseen Creator, transcending all reason. But for reason to be completely overwhelmed by faith, the Unseen Creator needs to be Sovereign over the affairs of men. Faith should argue that

since the Unseen Creator is Sovereign over all affairs of men, He is, by extension Sovereign over their reasoning faculties and thus reason cannot ever deter the Sovereign from exercising His Will. Sovereignty of the Creator, therefore, lies at the epicentre of faith's response to the age of reason.

Yet throughout history and culminating in the modern age, there has emerged a so-called contender to this sovereignty: man himself. The Pharaoh tried to claim this sovereignty for himself in the distant past when he stated "I am your lord, most high" and the modern age goes further than this with its humanist ethos. Humanism, with its dictum of "Homo Homini Deus Est (man is a god to man)", is the binding force for most modern-day ideologies/systems including democracy, liberalism, capitalism, paper money, communism and even the concept of the nation state.

Faith cannot regard such historical calamity, namely the attempt to systematically dismantle the Creator's sovereignty, as merely an accident. And thankfully it does not. In all revealed religions and especially Islam, there exists an underlying framework which describes a strange and mysterious figure who would claim sovereignty for himself and thus attempt to usurp sovereignty from the Creator. Islam refers to this figure as the 'Dajjāl' while Christianity calls him the 'Antichrist'. The dajjāl, who, according to Islamic tradition, would claim godhood, is vividly portrayed

in the religion. He would emerge on the stage of history in a manner which is unprecedented, with immense trials and employ deception as his chief instrument.

(As with regard to the characteristics shared by both dajjāl and Horus, which the author has listed, a few of these are as follows):

Dajjāl Blind in One Eye

Having a blind eye is one of the most significant identification markers of the dajjāl in the Aḥādīth. The following Ḥadīth is important in this regard:

> "Allāh did not send to earth a greater affliction than that of Dajjāl, since He created Ādam until the Last Day. I would say about him a saying which none has said before me: He is a man with curly hair, with a wiped left eye..." [Narrated from ʿAbdullāh ibn Mughaffal]

When we consult historical evidence to see if Horus meets this condition, we find The Pyramid Texts (the foremost ancient Egyptian texts) describing the scene of Horus losing one of his eyes in the following manner:

> "Pepi is carrying the towel of sovereign's linen with which the Horus's eye was wiped" [Pyramid Texts]

The important thing to note here is that the Pyramid Texts use the word wiped for the eye of Horus which is exactly the

same description used for the eye of the dajjāl in the Ḥadīth above.

The Ancient Egyptian Book of the Dead (another premier text concerning ancient Egypt) attests to the phenomenon of Horus losing one of his eyes in the following way:

> "Whose word is truth, have filled for thee the utchat (the eye of Horus), when it had suffered extinction on the day of the combat of the Two Fighters (Horus and Set)." [Book of the Dead]

We can see that the loss of one eye by Horus is a phenomenon clearly rooted in ancient Egyptian texts and is not merely conjecture.

Dajjāl Will Live for Forty Days

The Holy Prophet (SAW) indicated that the length of the dajjāl's stay would be forty days. This depiction of the dajjāl in the Aḥādīth provides us another clue as to his identity as Horus. One of the Ḥadīth mentions the following:

> "...how long would he stay on the earth? He said...For forty days, one day like a year and one day like a month and one day like a week and the rest of the days would be like your days..." [Muslim, Ḥadīth 7015]

Horus was also assigned a length of stay of forty days. The process of transformation of Horus manifested in various ways in ancient literature. Thus, Horus was represented as Orion or the beetle (called khepri in ancient texts) or the lentil seed. In all three versions, Horus' length of stay remains constant; forty days. Let us elaborate on all these representations.

> "Hence Orion (Horus) is named the Sahu, or constellation of the mummy who has transformed and ascended into heaven from the Mount of the Equinox, at the end of forty days, as the starry image of life to come, the typical Saviour of men. And Orion must have represented the risen Horus." [Gerald Massey, The Historical Jesus and Mythical Christ]

In the above words, we can clearly find confirmation of the representation of Horus as Orion who is assigned a period of forty days to transform, signifying the length of his stay.

> "...and the first Horus as the seed was buried in the earth, during the typical three or the forty days, when the seed quickened and the transformation took place by which he became the Horus-Khuti of the resurrection." [Gerald Massey, A Book of the Beginnings]

Here again, Horus who is represented as a lentil seed, transforms in a matter of forty days. The association of Horus with another creature; the scarab beetle is also well established as evident from the following source:

> "...where the god Horus of Behdet (also known as Horus of Edfu), well known for his association with royalty, is attested as both winged sun disk and flying scarab beetle..." [Glen Taylor, Yahweh and the Sun]

Like the previous two instances where Horus is assigned a length of stay (and transformation) of forty days, the scarab beetle (representation of Horus) is also assigned a length of forty days:

> "The clearly defined and elaborately realized stages of transformation passed through by the scarab beetle in its passage from egg to winged insect explains this otherwise curious choice for a symbol of the morning sun. The beetle lays its eggs (spiritual potential) in a ball of dung (matter) that it rolls before it for forty days during which time the young pass through the egg, larval and nymph stages before emerging into the light as winged (spiritual) creatures..." [John Anthony, The Traveller's Key to Ancient Egypt]

In all these aspects, Horus retains one very important characteristic which aligns his length of stay with the Aḥādīth pertaining to the dajjāl; he stays for forty days.

Dajjāl the False Messiah

We have already seen that one of the major functions of the dajjāl would be to falsely assume the status of the Messiah. This can be seen from the Ḥadīth below:

> "...Then the dajjāl would ask him: Don't you believe in me? He would say: You are a false Masih..." [Muslim, Ḥadīth 7019]

The Quran declares Prophet Jesus (AS) as being the true Messiah. The preceding sections bear testimony that no other figure in history has sought to impersonate Prophet Jesus (AS) more than Horus. Horus has emerged as the principal (false) claimant to be the Messiah, a phenomenon which has its roots in the Renaissance, the time of the coming forth of Horus the dajjāl. The claim that the life of Prophet Jesus (AS) was a myth (*Naʿūdhu Billāh*) based on the character of Horus, has now become institutionalized and is well documented. This impersonation has persisted from the time of the Renaissance, right into our current day and age. This claim has in fact assumed the status of an industry. The one-eyed Horus has for a very long period of time claimed to be the Messiah, a claim which is obviously false. It is only when we recognize the dajjāl as Horus can we see through the

deception employed to further this false allegation (of Prophet Jesus (AS) being based on Horus).

Traditionally, a Messiah is that figure who has been anointed by covering with oil. Even this very basic element has been employed to further the claim that Horus is the Messiah (Naʿūdhu Billāh). It is alleged that Horus was anointed by Anubis which transformed him into the 'anointed one' and thus the Messiah. Dr. Peter Rogers elaborates on this claim in following terms:

> "According to a former professor of Theology, even the Christian usage of the term "Christ" was derived from Egypt. He argues that the application of the term Christ to Jesus developed from the Egyptian term "Karast" (covered in embalming oil) to describe Horus. Christ in classical Greek usage could mean covered in oil, and is a literal translation of Messiah "the anointed one" ...Horus was anointed by Anubis, who was regarded as the main anointer; this anointing made Horus into "Horus Karast" or "Horus the Anointed One" [Peter Rogers, Universal Truth]

The above is merely one instance, although an important one, where each and every aspect of Prophet Jesus' (AS) life has been transformed (wrongly) into the life of Horus the

dajjāl. This meticulous and persistent transformation of the life of Prophet Jesus (AS) has never happened in history until our current age where the negation of the life of Prophet Jesus (AS) has taken the form of impersonation by Horus the dajjāl, a phenomenon foretold by our Holy Prophet (SAW) whereby the dajjāl falsely claims to be the Messiah and hence his name Masih ad Dajjāl or dajjāl the false Messiah.

Dajjāl's Claim to Being Lord

We devoted a whole section to explain how Horus has attempted to usurp sovereignty from Allah (God) in all aspects including the political, economic, monetary and social realms. This has been the recurring theme of our modern era, an era which represents the coming forth of Horus the dajjāl, which began around the time of the conquest of Constantinople as explained in the Aḥādīth. Wherever we see this attempt of usurping Allah's sovereignty, we see the direct influence of Humanism, the all-encompassing binding force of Western Civilization. And wherever we see the influence of Humanism, we see its hallmark, the Ka Fa Ra insignia which not only directs us to the inherent shirk of all such Humanistic ideologies, it also directs us to the author of this immense enterprise; Horus the dajjāl.

As a reference, we quote the relevant Ḥadīth again where the dajjāl will claim to being lord:

> "Then a second time he (the dajjāl) will say: "I am your Lord." But you will not see your Lord until you die. [Ibn Mājah, Ḥadīth 4077]

The above Ḥadīth can be seen broadly or literally. In broad terms, Humanism acts as the chief instrument trying to deliver sovereignty from the hands of Allah to its author Horus the dajjāl. However, this sign of the dajjāl (of claiming to being Lord) has also unfolded in the literal sense when we look at one of the most direct expressions of Horus the dajjāl's influence in the modern era; the occult. As informed to us by the Holy Prophet (SAW) in Ḥadīth literature that some of the qualities of the dajjāl will be hidden. What represents this hidden agency of the dajjāl through which he operates? The answer is the occult realm where the word occult literally means hidden. Ample evidence has already been furnished in previous sections to explain the occult as Horus the dajjāl's hidden agency. One of the most revealing occult texts is the Book of the Law, a book reputed to be inspired by Horus to a well-established occultist. In that book Horus proclaims:

> "They (other gods) are as upon the earth; I am Heaven, and there is no other God than me... Now let it be first understood that I am a god of War... I am the visible object of worship... To the Hawk-headed mystical Lord! (Horus)... I am the Hawk-

> Headed Lord of Silence & of Strength" [Book of the Law]

It is in this hidden agency of Horus the dajjāl; namely the occult, where we find a most direct claim to being Lord by Horus the dajjāl (*Naʿūdhu Billāh*). As explained already, we are witnessing the Age of Horus, which the occult realm terms the Aeon of Horus, an era where the reins of power and sovereignty have been falsely proclaimed by Horus the dajjāl. This is evident from the commentary to the Book of the Law:

> "Humanity has entered into a third aeon, the Aeon of Horus, which was controlled by the child god, symbolized by Horus." [Commentary, Book of the Law]

Therefore, Horus has emerged as the principal (false) claimant to godhood, be it through the historical process, or literally through the occult realm. This is exactly in line with the above sign in the Ḥadīth where the dajjāl would proclaim to be the lord and thus further solidifying our understanding about the dajjāl being Horus.

Dajjāl was in the East

One way to truly identify the dajjāl according to the Aḥādīth is to ascertain his locality or position as described in the Aḥādīth. We find in such Aḥādīth reference to a direction in relation to the dajjāl's locality i.e., the East. The following Ḥadīth bears light on the subject:

> "...Nay, on the contrary, he (the dajjāl) is in the east, he is in the east, he is in the east, and he (SAW) pointed with his hand towards the east." [Muslim, Ḥadīth 7028]

As with regards to Horus, we find the following statement attributed to Horus himself:

> "Ra-Hoor-Khuit (Horus) hath taken his seat in the East at the Equinox... Set up my image in the East." [Book of the Law]

In fact, the direction east is sacred to Horus who is proclaimed as the 'lord of the East' and 'Soul of the East' in the Pyramid Texts. The following quote illustrates the importance of the East in relation to Horus the dajjāl:

> "Awake in peace, O Eastern Horus, in peace. Awake in peace, O soul of the East, in peace." [Pyramid Texts]

This is the main reason why the East possesses special significance for the occult realm wherein the Freemasonic lodges set up the image of the Eye of Horus the dajjāl towards the East of their temples.

Dajjāl has Water and Fire

The Holy Prophet (SAW) informed us about another characteristic of the dajjāl. He would possess water and fire. The following Ḥadīth testifies to this:

> "When Al-dajjāl appears, he will have fire and water along with him..." [Bukhārī, Ḥadīth 659]

Although this Ḥadīth relates to a time when the dajjāl will actually appear, this Ḥadīth also serves as an important sign regarding the identity of the dajjāl as being Horus. Water and fire are important and recurring themes concerning Horus in both the historical and the occult perspectives. Again, the hidden (occult) agency of the dajjāl has its precedent in the Aḥādīth which point to the hidden qualities of the dajjāl. Utilizing this framework, we proceed to see that which Horus the dajjāl possesses. In the Age (Aeon) of Horus, Horus possesses two entities; Nuit and Hadit. Nuit is the element of 'water' and Hadit is the element of 'fire'. This is elaborated in the '*Comments on the Verses of the Book of Law*' by D.G Mattichak.

In another book entitled Liber Null by Peter Caroll, this issue is discussed further as:

> "Any two opposite and mutually exclusive ideas can be simultaneously employed- the imaginary metaphysical principles of fire and water, or Nuit and Hadit..." [Peter Caroll, Liber Null]

Water and fire are thus as inseparable to Horus the dajjāl as his other features such as a blind eye and Ka Fa Ra between the eyes. It is an important sign relating to Horus, who yet again fits the description of the dajjāl provided to us by the Holy Prophet (SAW) in the Aḥādīth.

Dajjāl has Curly Hair

The Holy Prophet (SAW) gave us very detailed accounts of the physical attributes of the dajjāl so as to assist the believers in recognizing him. One such feature of the dajjāl, as described in the Aḥādīth, is that he will have very curly hair or thick locks of hair on his head. The following two Aḥādīth provide guidance in this regard:

> "...Then I moved forward and cast a glance and there was a bulky man of red complexion with thick locks of hair on his head, blind of one eye as it his eye was a swollen grape. I asked: Who is he? They said: He is dajjāl." [Muslim, Ḥadīth 327]

> "Then I turned my face to see another man with red complexion, big body, curly hair, and blind in the right eye which looked like a protruding out grape. I asked, 'Who is he?' They replied, 'He is ad-dajjāl'" [Bukhārī, Ḥadīth 153]

Thus, the Holy Prophet (SAW) clearly described to us the type of hair of the dajjāl as being curly or as being thick locks.

These two descriptions of the dajjāl's hair are exactly confirmed in the figure of Horus who, in the historical context, is described as having very curly hair with locks arranged as curls over his head. This fact is routinely depicted in museum manuscripts and illustrations. In his child form, Horus was known as Harpocrates, derived from the word Hoor Par Kraat which means Horus the child. The proceeding illustrations of Horus the child or Harpocrates describe him as having extremely curly hair:

> "On page 18 of this work there is a plate that shows the various ways in which Harpocrates (Horus) has found to be represented. In all of them we see a boy with curly hair, with an extended forefinger directed to his mouth..." [Andrea De Jorio, Gesture in Naples and Gesture in Classical Antiquity]
>
> "The child god (Horus) was represented with his right forefinger raised to his lower lip...His curly hair is arranged into snail shell and semi-circular curls around his face. [László Török, Hellenistic and Roman Terracottas from Egypt]

(NOTE: It is highly possible, that in imitation of these very locks, judges and barristers in many parts of the world are required to don wigs of a similar design. - Author)

Dajjāl With Crooked Legs

In the Aḥādīth of the Holy Prophet (SAW), we find another reference pertaining to the dajjāl's physical attributes; he will be bow legged or have crooked legs. The following Ḥadīth enlightens us on this subject:

> "I have explained Dajjāl to you but I fear that you might not have understood. Maseeh Dajjāl will be short, and his legs will be crooked..." [Abū Dāwūd, Ḥadīth 4320]

One of the most prominent depictions of Horus is known as the 'Cippi of Horus', wherein Horus is depicted as having crooked legs or being bow legged (bandy legged). Experts who have analysed the Cippi of Horus, describe him in the following words:

> "This large faience pectoral, displaying on its obverse the figures of Isis and Horus before an enthroned Osiris, was to be worn by a deceased ... The stunted, bandy (crooked)-legged deity is perhaps the youthful Horus." [Timothy Kendall, Kush, lost kingdom of the Nile]

In Horus' character as the Sun-child, he is once again depicted as a crooked legged child. Sir William Petrie, an expert in such affairs, has described the depictions of Horus as the Sun-child with crooked legs in the manner below:

> "...where the young sun appears under the aspect of a child with crooked legs accompanied by an inscription above him (the sun who has become flesh) ... Sun-God and described his everlastingness: "I am yesterday and tomorrow, Horus who is born a second time. [Sir William Matthew Flinders Petrie, Ancient Egypt and the East]

Dajjāl With Hunched Back

Continuing with the physical attributes of the dajjāl, his back is described as being hunched in the Aḥādīth of the Holy Prophet (SAW). In other words, the dajjāl is hunchbacked as outlined in the following Ḥadīth:

> "...as for the false messiah, he will be one-eyed, with a wide forehead and broad upper chest, and he will be hunchbacked." [Aḥmad, Ḥadīth 7564]

In the historical context, a representation of Horus as a figure elevated to godhood while being hunchbacked prevails. Horus the Elder is described as being 'hunched over' with a 'curved back' or being hunchbacked. Researcher Debbie Davis describes this aspect of Horus the dajjāl in the below terms:

> "As Atum, Horus is seen in long robes, covered with a blanket, hunched over with a curved back..." [Debbie Davis, Horus in the Form of Atum]

In his book 'German Literature', author Wolfgang Menzel sheds similar light on the hunchbacked feature of Horus:

> "Among the nation of the mummies alone do we find a dog-headed Anubis, and a little hunch-backed Horus." [Wolfgang Menzel, German Literature]

As a testimony to the identity of the dajjāl described by the Holy Prophet (SAW) in the Aḥādīth, we again arrive at a strikingly accurate sign of the Ḥadīth which is seen being accomplished in Horus. Being hunchbacked is a rare condition let alone having a blind eye or the letters Ka Fa Ra between the eyes, in addition to falsely claiming to be the Messiah, all signs simultaneously fulfilled in the figure of Horus.

Dajjāl's Eye Like a Grape

We find a precedent in the blessed Aḥādīth of the Holy Prophet (SAW) for the dajjāl's eye being like a grape. This is one of the most prominent characteristics of the dajjāl explained to us in the Aḥādīth. Any one witnessing to the identity of the dajjāl should bring forth this sign to establish the dajjāl's identity, in addition to his other attributes. One such Ḥadīth occurs in Sahi Bukhari, where the Holy Prophet (SAW) explicitly describes the dajjāl's eye as if it were a grape:

> "I saw a red-complexioned, fat, curly-haired man, blind in the right eye which looked like a bulging

> out grape. I asked, 'Who is this?' They replied, 'He is Ad-dajjāl." [Bukhārī, Ḥadīth 650]

Historically, in ancient Egyptian texts such as the Book of the Dead, we find a clear description of the Eye of Horus being regarded as a grape. For instance, in the Egyptian Opening of the Mouth Ceremony, a priest makes an offering of a grape which he calls the 'Eye of Horus'. This scene in the Book of the Dead is reproduced below:

> "The Sem priest next makes an offering of grapes, the Kher-heb saying; "O Sem priest, place the grapes upon his mouth and say, 'He bringeth to thee the eye of Horus'..." [Ancient Egyptian Book of the Dead]

The priest refers to the offering of grapes as the Eye of Horus. The Eye of Horus is in fact religiously associated with the grape such that in religious texts, a grape is called 'pupil of the Horus eye'. The excerpt concerning Egyptian symbols is reproduced below and provides a lucid account in this regard:

> "In religious texts grapes were called "pupils of the Horus eye" ..." [Heike Owusu, Egyptian Symbols]

Dajjāl Red Complexioned

The dajjāl is described as being red complexioned in the Aḥādīth. This is evident from the following Ḥadīth:

> "Then I turned my face to see another man with red complexion, big body, curly hair, and blind in the right eye which looked like a protruding out grape. I asked, 'Who is he?' They replied, 'He is Ad-dajjāl'." [Bukhārī, Ḥadīth 153]

In ancient Egyptian history, Horus is depicted as a ruddy (red complexioned) youth.

> "...Horus the Younger the new-born present and the coming future...In the other phase he was a ruddy and radiant youth." [Alvin Kuhn, Who is the King of Glory?]

Horus is represented as having a red complexion in at least two of his forms. The first is the form of Horus called 'Hor Dshr' which means "Horus the Red". The second is the Masonic depiction of Horus as 'Har Tesh' which means "the Red god".

> "Egyptians called Mars Hor Dshr, meaning Horus the Red..." [Don Schorn, Legacy of the Elder Gods]

> "Horus appears in various characters of Har-Tema, the revealer of justice...and Har-Tesh, the red god..." [Albert Churchward, The Origin and Evolution of Freemasonry]

Thus, in both the historical and the occult realms, and across his various forms and depictions, Horus is described as being reddish in color, thus matching another sign set forth in the Aḥādīth pertaining to the dajjāl.

Dajjāl with a Bulky Body

One of the traits of the dajjāl is that he has a bulky body. The Holy Prophet (SAW), upon explaining the characteristics of the dajjāl, did mention his bulky physique which can be ascertained from the following Ḥadīth:

> "Then I moved forward and cast a glance and there was a bulky man of red complexion with thick locks of hair on his head, blind of one eye as if his eye was a swollen grape. I asked: Who is he? They said: He is dajjāl." [Muslim, Ḥadīth 327]

In historical records of ancient Egyptian religious ceremonies, Horus is described as having a bulky (stout) physique. An account of such a ceremony by Thomas Stackhouse illustrates the bulky (stout) stature of Horus:

"In the festival for celebrating these blessings, and expressing their gratitude to heaven for them, Horus appears in the character of a stout (bulky) young man [Thomas Stackhouse, An Epitome of the History, Laws, and Religion of Greece-1824]

Dajjāl, a Young Man

In the Aḥādīth, we invariably find reference to the dajjāl as being a young man. Youth is an essential characteristic of the dajjāl in the Ḥadīth literature. The Ḥadīth below can be referred to in this regard:

> "He (the dajjāl) would be a young man with twisted, contracted hair, and a blind eye..." [Muslim, Ḥadīth 7015]

Being young is a vital portrayal of Horus with a historical precedence. Some of the titles ascribed to Horus are 'Eternal Youth', 'Divine Youth' and the 'Youth in Town'. For instance, the ancient Egyptian Book of the Dead (one of the most well-regarded sources on such matters) enjoins the title 'Divine Youth' to Horus as can be seen from the extract below:

> "Thou (Horus) renewest thy youth...O Divine Youth..." [Ancient Egyptian Book of the Dead]

Dajjāl will Cure the Blind and the Leper

One of the most deceptive powers the dajjāl will possess according to the Aḥādīth is to offer mankind health. Curing the blind and healing the leper are some of the descriptions attributed to the dajjāl in the Aḥādīth and specifically in the Ḥadīth below:

> "And he (the dajjāl) will cure the blind and the lepers and will revive the dead." [Kanz al-ʿUmmal, Ḥadīth 2080]

Our modern era has witnessed unprecedented development in the field of medicine which aims to offer health to the people. The primal symbol for modern medicine is the 'Rx' sign which denotes the Eye of Horus. Historically, the Eye of Horus was regarded as having special healing powers in the Egyptian pantheon and modern medicine derives its inspiration from that same (false) healing power of the Eye of Horus, utilizing it as a symbol par excellence for the field of medicine. The passages below attest to this use of the Eye of Horus as an insignia for modern medicine:

> "The modem symbol for a prescription, Rx, is derived from the Eye of Horus" [Robert Allen Bartlett, The Way of the Crucible]

> "The sign of the modern pharmacist, Rx, is a corruption of three proportions of the ancient Egyptian Eye of Horus..." [Pat Remler, Egyptian Mythology A to Z]

Dajjāl will Command Rain to Fall

The age of dajjāl is described in the Aḥādīth as being riddled with trials and tribulations wherein the dajjāl will try to usurp Allah's sovereignty and replace it with his own supposed sovereignty. The Aḥādīth describe a time where

the dajjāl will have the ability to influence weather itself. We can discern this from the following Ḥadīth:

> "He (the dajjāl) would then give command to the sky and there would be rainfall upon the earth and it would grow crops..." [Muslim, Ḥadīth 7015]

This is perhaps the most intriguing aspects of Horus the dajjāl, one that could only be understood in the modern era. The most fascinating part is that it is only in our modern era that man has possessed the means to modify weather. Moreover, the hallmark of this weather modification technology is its dedication to Horus the dajjāl. The weather manipulating technology is called HAARP, short for The High Frequency Active Auroral Research Program. This facility is stationed in Gakona, Alaska and consists of a set of antennas which focus electromagnetic waves into the upper atmosphere, exciting it in such a manner that weather patterns could be influenced.

The patent for HAARP, by Dr. Bernard Eastlund in 1987, clearly states that through this technology:

> "Weather modification is possible by, for example, altering upper atmosphere wind patterns or altering solar absorption patterns by constructing one or more plumes of atmospheric particles...." [US Patent Office]

DARPA is the agency which oversees and funds the project HAARP. DARPA is an abbreviation for Defense Advanced Research Projects Agency. The emblem for this weather modification agency (DARPA) is the Eye of Horus. The figure below shows that the logo employed by DARPA, the agency which manages this weather modification technology:

The emblem employed by this weather modification technology is clearly inspired from and dedicated to the one-eyed false Messiah Horus. How many other one-eyed false Messiahs, with Ka Fa Ra between their eyes (and countless other signs), in history have a weather modification enterprise dedicated to them? None except Horus who is the dajjāl informed to us by the Holy Prophet (SAW) in the Aḥādīth. Control over weather is one of the main signs of the dajjāl, a sign which is adequately fulfilled in Horus.

Women Will Come Out to the Dajjāl

Among the numerous 'isms' and ideologies through which the dajjāl operates is an 'ism' which seeks to co-opt the women of the world. We are referred to this incident by the Holy Prophet (SAW) himself where he (SAW) states in the following Ḥadīth:

> "The last (people) to come out to Dajjāl will be women, so much so that a man would have to return to his mother, daughter, sister and aunt and tie them fast lest they should go out to him (Dajjāl)." [Kanz al-ʿUmmal, Ḥadīth 2116]

The above Ḥadīth makes it clear that the dajjāl will have an immense impact in the sphere of women. This does not imply all women who faithfully submit to Allah and uphold their religion, but certainly describes a vast segment of women who would come out to the dajjāl. The Ḥadīth goes on to describe the condition of such women who would come out to the dajjāl: they would have to be tied fast in order to be restrained. This Ḥadīth specifically addresses the condition of women in our present times, when women would be lured by unrestricted freedoms offered by the modern era. The need to tie is representative of restraining someone who aspires for freedom which in this case is only a facade. Thus, the strategy followed by the dajjāl to co-opt women would be to offer them freedoms which the women of the past could

only dream of. However, this condition of women could only arise due to the feminist movement of 1970s which spread across borders, cultures and religions. The feminist movement is by far the biggest movement in history to have attracted women in such large numbers across the world (including the Islamic world) and from all folds of life.

The universally accepted emblem of the feminist movement is the ancient Egyptian 'ankh' symbol which is an oval over a cross. The figure below displays the well-recognized emblem of the feminist movement and the one on its right illustrates the ancient Egyptian 'ankh' symbol.

As can be clearly seen, the symbol of the feminist movement is in resemblance of the ankh of Horus. Well renowned feminist writer Annette Lyn Williams sheds further light on

the symbol employed by the feminist movement in the following passage:

> "In the 1970s in one of those periodical upsurges of deep belief that characterizes human history, the symbol of the African Tanit, the ankh- a cross with an oval head became the symbol of international feminism." [Annette Lyn, She is Everywhere!]

This ankh symbol is the key to explaining Horus the dajjāl's role in the feminist movement that has spread like a wildfire. The ankh is an important symbol of Horus the dajjāl as stated in the following passage by the Biblical Archaeological Society:

> "This may be true. However, the origin of that symbol goes further back than the first century. In Egypt that symbol is the ankh, a symbol for the sun god, Horus." [Biblical Archaeological Society, Bible Review]

Symbols are important illustrations of the set of dogmas wherein an ideology or a movement derives its motivation from. In the case of the feminist movement, it is therefore clear that it has been inspired from and dedicated to Horus the dajjāl, an occurrence forewarned by the Holy Prophet (SAW) describing exactly this situation wherein women come out to the dajjāl en masse. Across the whole of history,

we find no examples of such massive co-option of women (in the form of feminism) by a one-eyed person also claiming to be the Messiah, he is in fact the false Messiah Horus, foretold by the Holy Prophet (SAW) and by fulfilling this sign in the Ḥadīth, Horus comes even a step closer to being unravelled as the dajjāl.

The Dajjāl Will Travel Like Cloud Driven by Wind

The speed with which the dajjāl will traverse the earth is yet another distinct characteristic mentioned in the Aḥādīth. The Holy Prophet (SAW) compared the dajjāl's movement to that of a cloud which is driven by the wind. The Holy Prophet (SAW) said:

> "...how quickly would he (the dajjāl) walk upon the earth? Thereupon he (SAW) said: Like cloud driven by the wind..." [Muslim, Ḥadīth 7015]

At the time of the Holy Prophet (SAW), no means of travel could attain such speeds as described in the above Ḥadīth pertaining to the dajjāl. However, with the advent of the modern era, such means of travel have indeed been developed. The modern airplane is one such means of travel which does traverse as a 'cloud driven by wind'. We need to analyse the historical context in order to understand the implications of the above Ḥadīth for the realm of modern air power. Historically, Horus the dajjāl, in his aspect as Shu, travels the earth 'as a cloud' and is called the 'lord of wings'

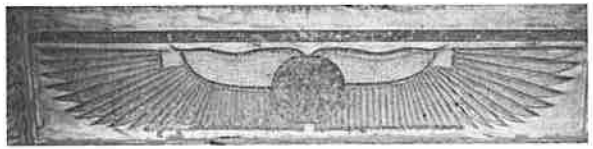
who 'issues forth upon a cloud'. The following texts, taken from the Coffin Texts and the Edfu Texts, describe this movement of Horus as a cloud:

> "My efflux (movement) is the storm-cloud of the sky" [Coffin Texts]

> "O infant (Horus) who awakes as a child, lord of wings, who issues forth upon a cloud" [Edfu Texts]

In the historical texts, we find clear evidence that it is Horus, whose movement is described as a cloud, even using the same words used in the Ḥadīth pertaining to the dajjāl above. This historical characteristic of the Horus the dajjāl's movement as a cloud is also reflected in the realm of the modern aircraft. As already stated, one of the epithets of Horus is 'Lord of Wings' and we find the symbol of the 'Winged Disk' employed chiefly to represent the flight of Horus.

The figure below depicts the symbol of the Winged Disk of Horus the dajjāl:



The modern aircraft, with its movement as a 'cloud driven by the wind', employs this very emblem of the Winged Disk of Horus the dajjāl to signify its inspiration drawn from his

flight. The realm of modern air power has universally adopted this symbol of the original flight of Horus as a cloud. The following figures depict the emblems of some of the air forces which have adopted the symbol of the Winged Disk of Horus the dajjāl as their insignia:

Fig 1: Winged Disk of Horus Insignia of U.S Air force

Fig 2: Winged Disk of Horus Insignia of Indian Air force

Fig 3: Winged Disk of Horus Insignia of Israel Air force

The realm of modern air power, symbolized by the Winged Disk of Horus the dajjāl, is a clear marker that it is motivated by Horus, the so called 'Lord of Wings'. It is Horus who is symbolized by the Winged Disk, and the modern aircraft,

which moves like 'cloud driven by the wind' of the dajjāl, is uniquely and universally dedicated to Horus the dajjāl.

Dajjāl a Major Sign of the Last Hour

The dajjāl is described in the Aḥādīth as one of the major signs of the Last Hour. The blessed words of the Holy Prophet (SAW) regarding the dajjāl as a sign of the Last Hour are mentioned below:

> "The hour will not begin until there are ten signs: Dajjāl (nine other signs) ..." [Ibn Mājah Ḥadīth 4041

Islam is not the only religion to proclaim the Last Hour. Many other religions subscribe to a belief in a last age or cycle expressed in various prophecies of the ancient world. One such prophecy concerns the Cumaen Sibyl (Sibylla in Greek means prophetess) which was the foremost prophecy concerning the last age in ancient Greece. What we find in such foretelling of the last age or cycle is a (false) reign by Horus the dajjāl. For instance, the Cumaen prophecy reads as follows:

> "Now is come the last age of the song of Cumae; the great line of the centuries begins anew. Now the virgin returns, the reign of Saturn returns. With a new breed of men sent down from heaven. Only do thou, at the boy's birth in whom the iron will cease, the golden race arise, Befriend him, chaste Lucina;

> 'tis thine own Apollo (Horus) reigns. He will receive the life of gods, and see Heroes with gods commingling, and himself Be seen of them, and with his father's worth Reign o'er a world...." [Cumaen Sibyl]

The prophecy speaks of a last age when a (false) divine child would be born who would rule over the world and be seen as one with the (false) gods. This child, according to the prophecy, would be Apollo, which is the Greek name for Horus. Therefore, the last age in this context is characterized by a (false) claim to godhood by Horus the dajjāl, exactly corresponding to the coming forth of the dajjāl as a sign of the Last Hour in the Aḥādīth. It is Horus the dajjāl who has come forth as one of the signs of the Last Hour in precisely the same manner as had been informed by the Holy Prophet (SAW).

Dajjāl Will Command the Earth to Bring Forth Vegetation

We are told in the Aḥādīth that the dajjāl will be given power by Allah to bring forth vegetation from the earth. Of course, it is a temporary power, one which aims to test mankind in general. The following two Aḥādīth explain this subject:

> "Part of his (the dajjāl's) fitnah will be that he will command the sky to rain, and it will rain, and he will command the earth to bring forth vegetation and it will do so..." [Ibn Mājah, Ḥadīth 4077]

> "Because the people say that he (the dajjāl) will have a mountain of bread and a river of water with him (i.e., he will have abundance of food and water) ..." [Bukhārī, Ḥadīth 238]

There are two ways of approaching the above Aḥādīth and both lead us to the identity of the dajjāl as being Horus. First is to look at the historical perspective pertaining to the figure of Horus the dajjāl himself and then moving on to see this phenomenon as it occurs in the modern age. Historically, the Egyptian eschatological framework assigns Horus the role of a saviour who comes with plenty of food. The name Horus-iu-em-hetep means the saviour who brings plenty of food in the inundation as can be seen below:

> "Horus-Iu-em-hetep was a saviour because he came with plenty of food and water in the inundation..." [Gerald Massey, The Jesus Legend Traced to Egypt for Ten Thousand Years]

This is an almost word for word match in terms of the description of the dajjāl in the Ḥadīth above and in that of Horus. Both bring an abundance of food and water. Moreover, Horus is known as the 'spirit of vegetation' or the 'soul of vegetation' as can be seen from the following quote:

> "Horus came by water annually, and brought abundant food. There was famine when the water

> failed, and therefore Horus as the spirit of vegetation was a kind of saviour to the world." [Gerald Massey, Ancient Egypt]

It is, however, in the modern era that we have seen the light of 'agricultural revolutions' spanning diverse regions of the world. Horus the dajjāl is deeply linked with this phenomenon of agricultural revolutions. The Humanism of Horus the dajjāl has enabled man to multiply crop yields to an unprecedented extent in history. Starting with the Renaissance, Italian Humanists discovered a corpus of texts relating to agronomy (science of plants) which they chiefly employed to increase productivity of land (quote below). The roots of agricultural revolutions were thus laid with the birth of Humanism of Horus the dajjāl. As Humanism spread across Europe, and in particular Britain, it brought along with it the agricultural revolution of the 18th century. After World War II, when it could safely be said that Humanism of Horus the dajjāl had taken a grip over the world (except for Mecca and Madina), agricultural revolutions also went global in scale and nature and were termed the 'green revolutions'. In fact, we can trace the history of agricultural revolutions across time to the spread of Humanism of Horus the dajjāl, right from the time of their birth.

"On a more abstract level, Italian humanists revived a significant classical corpus on agronomy. The practical and

theoretical knowledge that emerged from these activities quickly spread to other areas, where equally dramatic increases in productivity manifested themselves."

It is evidently the Humanism of Horus the dajjāl which has led to a massive growth in agricultural produce in the form of agricultural revolutions or green revolutions across the world. This phenomenon is still unfolding in the guise of genetically modified food which seeks to increase crop yields even further. Horus the dajjāl is thus the only candidate who has fulfilled the Aḥādīth of 'commanding the earth to bring forth its vegetation' and being accompanied by 'a mountain of bread'. Like many of his characteristics, it is only in the modern era that we can witness the unfolding of these Aḥādīth pertaining to the dajjāl which also lead us to his true identity as being Horus.

Dajjāl Born in Qous, Egypt

In the narration of Kaᶜb al-Aḥbār, we find reference to a specific town being the birthplace of the dajjāl. This small and (currently) obscure town is called Qous) Regarding this town Kaᶜb mentioned:

> "Dajjāl will verily be given birth by his mother in Qous in Egypt..." [Nuᶜaym ibn Ḥammad reported from Kaᶜb]

This narration provides one of the surest signs, critical to our understanding of the dajjāl, in terms of naming the actual birthplace of dajjāl being the city of Qous or Qus in Egypt.

The author James Baikie could not be more vivid when he states:

> "The dynastic period was devoted to the worship of Haroeris or Har-wer, 'The Elder Horus', who was a form of the sun-god. He was supposed to have been born at Qus (Qous), and he was identified by the Greeks with their own Apollo, his birthplace was called by them Apollonopolis Parva..." [James Baikie, Egyptian Antiquities in the Nile Valley]

In the statement above, the author has put it in plain words that the birthplace of Horus is supposed to be in the town of Qous (Qus). In fact, another name for Horus was Haroeris (Horus the Elder) with the title "Horus Lord of Qous (Qus) or "Horus belonging to Qous". That connection is irrefutable:

> "Even the Greeks recognized Qous as the birthplace of Horus whom they called Apollo (the prolific historian Herodotus attests to that). The Greeks named the city of Qous 'Apollonopolis', which implies the birthplace of Apollo or Horus. The city of Qous became so associated with Horus that it became known as the 'City of Horus':

> "Qus (Qous) "the city of Horus the elder," [Archibald Henry, The Religions of Ancient Egypt and Babylonia]

Understanding The Concept Of 'The Emergence Of Dajjāl'

Question: If the possibility is to be considered that after the first Muslim conquest of Constantinople the world did experience some sort of dajjāli emergence «خروج الدجال», would this then mean that there will be no further 'emergence' of dajjāl, during which people across the globe would be able to see his physical body and witness directly his dajjālī magic occurring upon his devilish hand?

Answer: A glance at the various narrations discussing the 'emergence of dajjāl' will reveal that numerous 'dajjālī emergences' have been discussed in the Aḥādīth. Different areas have been pinpointed as the locations of 'a dajjālī emergence'.

Lands pinpointed in the Aḥādīth as the area of 'the emergence of dajjāl, include amongst others:

1) Yahūdiyyah[19], situated in Asbahān[20], (central Iran)
2) Khurāsān[21], which today has its parts divided between North-Eastern Iran, Afghanistan, Turkmenistan, Uzbekistan and Tajikistan

NOTE: Khurāsān should not to be confused with Isfahān, which is an entirely different area. Khurāsān has a part of it in North-Eastern Iran, while Isfahan is situated in the centre of Iran. The maps provided below explain this quite clearly:

[19] إنه يخرج من يهودية أصبهان حتى يأتي المدينة [إتحاف الخيرة]

[20] عن عمران بن حصين قال: قال رسول الله صلى الله عليه وسلم: «يخرج الدجال من قبل أصبهان».

[الطبراني في معجمه الكبير]

[21] «إنَّ الدجَّال يخرج من أرض بالمشرق يُقال لها خراسان، يتبعه أقوام كأنَّ وجوههم المجَانّ المُطْرَقة». [الترمذي]

3) Kūtha (an ancient city of Iraq, about 25 miles north-east of Babylon)[22]
4) Kermān and Khūz, which in reality refers to the entire region of Khuzestan[23]

Regarding the location of these two areas, viz. Khūz (Khūzestān) and Kermān, the maps following, with its arrows, provide sufficient insight, especially with regards to their distances from Asfahān and Khurāsān.

[22] قال ابن مسعود لقوم من العراق: «إن بأرضكم أرضا يقال له كوثا ذات سباخ ونخل؟» فقالوا: نعم. قال: «فإنه يخرج منها». [رواه مسدد]

[23] عن أبي هريرة: أن رسول الله صلى الله عليه وسلم قال: «يهبط الدجال خوز وكرمان في ثمانين ألفا، ينتعلون الشعر ويلبسون الطيالسة، كأن وجوههم المجان المطرقة». [مسند أبي يعلى]

5) A road/an encampment/a stop-over' between Iraq and Shām.[24] Shām refers to the region that encompasses Syria, Jordan, Lebanon and the Palestinian territories. The areas which fall between Iraq and Shām are Syria, Lebanon, The Golan Heights, etc.

Five different areas associated with 'the emergence of dajjāl «خروج الدجال» have been pinpointed in the Aḥādīth, viz. Asbahān (central Irān); Khurāsān; Kūthā (Iraq), Kermān and an area that lies between Iraq and Shām.

As for whether 'the emergence of dajjāl' will occur at all in these areas at the exact same time, or at different times, both possibilities exist. Thus, one is allowed to explore the possibility of there being various 'emergences of dajjāl' over a span of time, and that from amongst these 'emergences' one was the emergence that followed the conquest of Constantinople.

During each 'emergence' some sort of dajjālī power and influence comes to the fore, which sets in motion the wheels of further trials, and which prepares the groundwork for a coming-dajjālī emergence, each one more powerful and terrible than the last, until it will finally pave the way for dajjāl to reveal himself amongst the masses and claim to be

[24] «أنه يخرج من خلة بين العراق والشام». [الحاكم مع تصحيح الذهبي]

'God'.

The trial of dajjāl during this final period will be the most severe and those who will be pulled into his web during this time will be in the millions, if not billions. (May Almighty Allāh save us all!)

Has Any Era Been Set For The 'Emergence Of Dajjāl'?

Question: The notion exists amongst many that the 'emergence of dajjāl' will occur during the era of Sayyidunā Mahdī رَضِيَ ٱللَّهُ عَنْهُ. Is this correct?

Answer: The final 'emergence of dajjāl', during which he will expose himself amongst the masses will most definitely be during the era of Sayyidunā Mahdī رَضِيَ ٱللَّهُ عَنْهُ. As for 'emergences of dajjāl' prior to 'this final emergence', these are not restricted to the era of Sayyidunā Mahdī رَضِيَ ٱللَّهُ عَنْهُ.

Numerous statements of the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ and Tābiʿīn رَحِمَهُمُ ٱللَّهُ regarding the 'emergence of dajjāl' clearly indicate that they regarded every day as a possible day for the emergence of dajjāl.

For example: When the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ heard from Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ regarding the immense powers of dajjāl, they fell into a state of concern. Noticing this, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ comforted them, saying:

> "If he (dajjāl) emerges whilst I am still alive, I will stand in your defence. And if he appears after my death, then each believer will have to defend

> himself! However, Almighty Allāh will always be there for every believer."[25]

If dajjāl was meant to only emerge at the end of times, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would surely have comforted the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ by informing them that dajjāl will emerge only after the emergence of the Mahdī, thus they had nothing to fear.

ʿAbdullāh ibn ʿAbbās narrates that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ taught them the following Duʿā' with the same emphasis as he would teach them surahs of the Noble Qur'ān:

> «أعوذ بك من عذاب جهنم، وأعوذ بك من عذاب القبر، وأعوذ بك من فتنة المسيح الدجال، وأعوذ بك من فتنة المحيا والممات، وأعوذ بك من فتنة القبر». [الأدب المفرد]

> "O Allāh, I seek Your protection from the punishment of Jahannam, from the punishment of the grave, from the trials of dajjāl, from the trials of life and death and from the trials of the grave!"

Had the trials of dajjāl been reserved for only a selected portion of the Ummah, for only a short period of time, what was the reason for enjoining the entire Ummah to seek

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[25] «إن يخرج وأنا فيكم فأنا حجيجه دونكم، وإن يخرج ولست فيكم فالمرؤ حجيج نفسه والله خليفتي على كل مسلم». [مسلم]

protection from it? Would it not have then been more appropriate to rather direct the Ummah to seek protection from that which the majority were to face?

Ibn Abī Mulaykah رَحِمَهُ ٱللَّهُ once found his beloved teacher, Sayyidunā ʿAbdullāh ibn ʿAbbās رَضِيَ ٱللَّهُ عَنْهُ, concerned and worried. Upon enquiring, Ibn ʿAbbās رَضِيَ ٱللَّهُ عَنْهُ replied:

> 'I was unable to sleep last night. A certain star had appeared which I fear could have been a sign of the emergence of dajjāl.[26]

After the conquest of Iṣṭakhar, during the blessed era of Sayyidunā ʿUmar رَضِيَ ٱللَّهُ عَنْهُ, a man was heard saying, "Lo, dajjāl has emerged!" Hearing the announcement people began rushing back home. On their way back they met Sayyidunā Saʿd ibn Juthāmah رَضِيَ ٱللَّهُ عَنْهُ. After hearing the cause of their hasty return, he said to them:

> 'Verily I have heard from Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ that dajjāl will emerge when people stop mentioning

[26] عن ابن أبي مليكة قال: «غدوت على ابن عباس رضي الله عنهما ذات يوم فقال: ما نمت البارحة حتى أصبحت، قلت: لم؟ قال: قالوا: طلع الكوكب ذو الذنب فخشيت أن يكون الدجال قد طرق». [كتاب الفتن والمستدرك للحاكم]

> him and when the Imāms stop speaking of him from the pulpits.'[27]

If the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ and Tābiʿīn رَحِمَهُمُ ٱللَّهُ held the notion that dajjāl will only emerge after the appearance of the Mahdī, they would never have believed this announcement. Similarly, Sayyidunā Saʿd ibn Juthāmah would merely have mentioned to them that how can dajjāl emerge, whereas the era of the Mahdī has not yet begun. Their fear of the emergence of dajjāl and his explanation to them both indicate that none of the people of that era felt that the emergence of dajjāl is restricted to the era of the Mahdī.

Farqad once said to Sayyidunā Ḥasan ibn ʿAlī رَضِيَ ٱللَّهُ عَنْهُ, 'O Abū Saʿīd, it is my desire that when dajjāl emerges, I wish to be in front of you, carrying your flag.' Sayyidunā Ḥasan رَضِيَ ٱللَّهُ عَنْهُ replied:

[27] حدثنا صفوان، حدثنا راشد بن سعد قال: لما فتحت اصطخر نادى مناد: ألا إن الدجال قد خرج، قال: فرجع الناس، فلقيهم الصعب بن جثامة رضي الله عنه، فقال: لولا ما تذكرون لأخبرتكم، إني سمعت رسول الله صلى الله عليه وسلم يقول: «لا يخرج الدجال حتى يذهل الناس عن ذكره، وحتى يترك الأئمة ذكره على المنابر». [الآحاد والمثاني للشيباني، وقال ابن حجر في أطراف المسند المعتلي: هذا الحديث أخرجه ابن السكن في ترجمة الصعب في الصحابة، وقال: صالح الإسناد]

> 'O Allāh, Farqad is asking You for great difficulties, whereas we are asking for safety from all trials.'[28]

If the emergence of dajjāl was restricted to the era of the Mahdī, neither would Farqad have expressed this desire, nor would Sayyidunā Ḥasan رضي الله عنه have feared his desire being fulfilled.

An announcement was once made in Kufa that dajjāl has emerged. A man came to Sayyidunā Ḥudhayfah ibn Usayd رضي الله عنه and said, 'You are still sitting here! Are you not aware that the people of Kufa have already set out to fight dajjāl!' Sayyidunā Ḥudhayfah instructed the man to sit. A while later a second man came and finding both sitting, exclaimed, 'How can you two remain sitting comfortably here while the people of Kufa are engaged in battle with dajjāl?' Sayyidunā Ḥudhayfah رضي الله عنه also instructed him to sit. After some time, the news reached that it was all a lie. The two men thereafter requested from Sayyidunā Ḥudhayfah رضي الله عنه to teach them regarding dajjāl, saying, 'If you did not have some knowledge

[28] حدثنا أحمد، حدثنا يوسف بن عبد الله، حدثنا عثمان، عن عوف؛ قال: قال فرقد السبخي للحسن: يا أبا سعيد! على ودي أن الدجال قد خرج وبيدي راية وأنا بين يديك. فقال الحسن: اللّهُمَّ! إن فرقدا يسألك البلاء ونحن نسألك العافية. [المجالسة وجواهر العلم لابي بكر أحمد بن مروان الدينوري المالكي]

regarding dajjāl, you would never have kept us back.' Sayyidunā Ḥudhayfah رضي الله عنه then said:

> 'If dajjāl were to emerge today, the youngsters of the streets would pelt him. Rather, he will emerge when (true) men, i.e., men of Īmān will be few, when food will be scarce, when family fights will be common and when Islām will be treated lightly, i.e., not given the respect it deserves.'[29]

Had the notion been common that dajjāl will only emerge during the era of the Mahdī, the majority of the people of Kufa would not have fallen for the lie, and Sayyidunā Ḥudhayfah رضي الله عنه himself would have explained that the emergence of dajjāl will only occur after the emergence of the Mahdī.

Hadrat ʿAbdullāh ibn Bishr al-Māzinī once said to his nephew:

[29] أخبرنا عبد الرزاق، عن معمر، عن قتادة، قال: نادى مناد بالكوفة: الدجال قد خرج، فجاء رجل إلى حذيفة بن أسيد فقال له: أنت جالس ها هنا وأهل الكوفة يقاتلون الدجال، فقال له حذيفة: اجلس، ثم جاء عريفهم فقال: أنتما ها هنا جالسان و أهل الكوفة يطاعنون الدجال، فقال له حذيفة: اجلس، فمكثوا قليلا، ثم جاء آخر فقال: إنها كذبة صباغ، فقالوا لحذيفة: حدثنا عن الدجال فإنك لم تحبسنا إلا وعندك منه علم، فقال حذيفة: «لو خرج الدجال اليوم إلا ودفنه الصبيان بالخذف ولكنه يخرج في قلة من الناس ونقص من الطعام وسوء ذات بين و خفقة من الدين». [مصنف عبد الرزاق]

> 'Perhaps you will witness the conquest of Constantinople. If you do so, do not bother taking the spoils of war, since after its conquest there will pass only about seven years before the emergence of dajjāl.'[30]

In the seven narrations quoted above, there is adequate indication that during the era of the Ṣaḥābah رضي الله عنهم and Tābiʿīn رحمهم الله the notion never existed that the 'emergence of dajjāl' is restricted to the era of the Mahdī.

[30] عن عبد الله بن بشر المازني: أنه قال: «يا ابن أخي، لعلك تدرك فتح القسطنطينية، فإياك إن أدركت فتحها أن تترك غنيمتك منها، فإن بين فتحها وبين خروج الدجال سبع سنين». [نعيم ابن حماد في الفتن]

The Hadith Of 'Forty Days'

Question: In many authentic Aḥādīth mention is made of dajjāl's reign being 40 days, the first day of which will equal to a year, the second to a month and the third to a week.[31] Will this be 40-days of 24 hours each or does it refer to 40 periods?

Answer: The phrase 40-days of dajjāl may be taken in its literal sense, referring to 40 days of 24 hours each. In this case, the first '24-hour day' will be miraculously stretched for a one-year duration. The second '24-hour day' will be stretched for a one-month duration. The third '24-hour day' will be stretched for a one-week duration. And the remaining 37 days will be normal.

The possibility also exists of the phrase '40-days of dajjāl' referring to '40-periods. The usage of the word 'day' in the meaning of 'period' is quite common in classical Arabic.

In the narrations there is indeed adequate indication towards this second possibility. Thus, it is not fair to rule it out completely, or to declare the one who inclines towards it to be misguided.

[31] قلنا: يا رسول الله وما لبثه في الأرض؟ قال: «أربعون يوما، يومٌ كسَنةٍ، ويومٌ كشهر، ويومٌ كجُمعة، وسائر أيامه كأيامكم». [صحيح مسلم]

For example,

1. Abū Hurayrah رضي الله عنه narrates that he heard Rasūlullāh صلى الله عليه وسلم saying:

   "The one with a defective eye, i.e., dajjāl, will emerge from the east in a time of great disunity amongst people. He will take over the earth as much as Almighty Allāh desires that he takes in a period of forty days. **Allāh alone knows what its duration will be! Allāh alone knows what its duration will be.**"[32]

2. Sayyidunā ʿAbdullāh ibn ʿAmr رضي الله عنه narrated that he heard Rasūlullāh صلى الله عليه وسلم saying:

   "Dajjāl will emerge and remain in my Ummah for as long as Almighty Allāh wishes. He will remain for a period of forty days."

After narrating this, Sayyidunā ʿAbdullāh ibn ʿAmr رضي الله عنه said:

[32] «إن الأعور الدجال مسيح الضلالة، يخرج من قبل المشرق في زمان اختلاف من الناس وفرقة، فيبلغ ما شاء الله من الأرض في أربعين يوما، الله أعلم ما مقدارها، الله أعلم ما مقدارها – مرتين». [صحيح ابن حبان]

"I **do not know** whether it will be nights or months or years!"[33]

3. The incident of Sayyidunā ʿAbdullāh ibn ʿAbbās رضي الله عنه in which he expressed concern over the possible emergence of dajjāl, due to a star he had seen the night before was quoted in the previous chapter, the wording of which is:

   'Ibn Abī Mulaykah once found his beloved teacher, Abdullāh ibn ʿAbbās رضي الله عنه, in a concerned and worried mood. Upon enquiring the reason, Ibn ʿAbbās رضي الله عنه replied: 'I was unable to sleep last night. A certain star had appeared which I fear could have been a sign of the emergence of dajjāl'.'[34]

Had ibn ʿAbbās رضي الله عنه understood that during the era of dajjāl the first day of twenty-four hours would be equal to a year, he would surely never have expressed any concern over the possible emergence of dajjāl the night before, but would

[33] قال رسول الله صلى الله عليه وسلم: «يخرج الدجال فيلبث في أمتي ما شاء الله يلبث أربعين» ولا أدري ليلة أو شهرا أو سنة، قال: «ثم بعث الله عيسى ابن مريم عليه الصلاة والسلام كأنه عروة بن مسعود الثقفي». [المستدرك للحاكم - قال الذهبي - على شرط مسلم]

[34] عن ابن أبي مليكة قال: «غدوت على ابن عباس رضي الله عنهما ذات يوم فقال: ما نمت البارحة حتى أصبحت قلت: لم؟ قال: قالوا: طلع الكوكب ذو الذنب فخشيت أن يكون الدجال قد طرق». [كتاب الفتن والمستدرك للحاكم]

rather have stated that since the day is passing like every other day there is no way dajjāl could have emerged as yet.

4. If the first 'day' of the 40-days of dajjāl will be a 'twenty-four hours' period equal to a year, this would require the speed of the movement of the sun to be reduced tremendously, resulting in extremely long nights in some lands, and extremely long days in others. Such a phenomenon would obviously create great unrest and anxiety, especially amongst the young, whereas when one studies the Aḥādīth he finds no mention whatsoever of any such unrest or anxiety.

Yes, in the discussion of the rising of the sun from the West, when the rising of the sun will be delayed before it appears from the West, one finds detail mention of how the delay in the movement of the sun will cause fear and concern amongst the masses.

Describing the scene and the anxiety that will exist during that three-nights period, Rasūlullāh ﷺ mentioned:

> "It will be a long night equalling the time of two nights. Those that are habitual with performing salaah at night will realize that the length of the night is not normal. They will however carry out their fixed practices of the night. During that time the stars will have disappeared. They will then go to

> sleep, and reawaken to perform Tahajjud again. Again, they will retire to bed and awaken for Tahajjud.
>
> When the length of the night becomes too long to manage, people will fall into fear and panic. Whilst awaiting the rising of the sun from the East, they will be surprised to find it rising from the West. Witnessing this, all will bring faith, but faith at that moment will be of no avail." [35]

The fact that no mention has been made of any confusion with regards to time, during the era of dajjāl, lends weight the contention that the first three days of the '40-days of dajjāl' which will equal to a year, a month and a week, does not refer to three 'twenty-four hour' days' during which the sun will halt or decrease its speed at various junctures, but rather to three periods, of varying lengths.

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[35] وعن حذيفة بن اليمان رضي الله عنهما؛ قال: سألت رسول الله صلى الله عليه وسلم فقلت: يا رسول الله! ما آية طلوع الشمس من مغربها؟ فقال النبي صلى الله عليه وسلم: «تطول تلك الليلة حتى تكون قدر ليلتين، فينتبه الذين كانوا يصلون فيها، فيعملون كما كانوا يعملون قبلها، والنجوم لا ترى، قد غابت مكانها، ثم يرقدون، ثم يقومون فيصلون، ثم يرقدون، ثم يقومون؛ تبطل عليهم جنوبهم، حتى يتطاول عليهم الليل، فيفزع الناس ولا يصبحون؛ فبينما هم ينتظرون طلوع الشمس من مشرقها؛ إذا طلعت من مغربها؛ فإذا رآها الناس آمنوا فلم ينفعهم إيمانهم». [رواه ابن مردويه]

From the indication of the narrations, it seems that during the era of dajjāl, time will continue on its set pattern, thus causing no concern to those who live through that era. Actually, if such phenomena in time were to occur during the era of dajjāl, it would terrify man and the chance of dajjāl trapping man during that time would be much less, since man would be constantly on his guard due to the unnatural events occurring around him.

Question: When the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ heard that the first day of the reign of dajjāl will equal one year they enquired with regard to whether they should perform only five Ṣalāhs during that period. Does this not indicate that the first day will be a 'twenty-four hours' period stretched to equal the duration of one year?

Answer: When one looks at this issue from the angle of the question the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ posed, one does get the impression that the first day will be a stretched 'twenty-four-hour' period. However, when one considers it from the angle of the answer provided to this question, the possibility of the first 'day' not equalling twenty-four hours appears stronger. The reason for this is as follows:

The answer provided by Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ to the question of whether only 5 Ṣalāh should be performed during the first day of the 40 days of dajjāl, was:

«لا، أقدروا له قدْرَه» [صحيح مسلم]

"No, calculate its times!"

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ ordered that one should continue performing his Ṣalāh during that period at its fixed times. The wording 'calculate its times' indicates that calculating and performing Ṣalāh at its prescribed times during the 40-day era of dajjāl will be quite simple.

In the Ḥadīth regarding the delay of the rising of the sun before the advent of Qiyāmah, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ explained that in the forty-eight or thirty-six-hour prolonged period, those punctual with their Tahajjud will perform it about three of four times until the sun finally rises. No command was issued for these people to not perform a second Tahajjud, but rather awaken all for Fajr, and then instruct all to perform Ẓuhr, etc. Until the rising of the sun, the time of ten or fifteen Ṣalāhs will pass, yet those present during that era will perform not one of those Ṣalāh, nor has any command been issued that they should make its Qaḍā' later on.

As for those present during the forty-day period of dajjāl clear instructions have been given by Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ that they perform their Ṣalāh during that period according to its fixed times.

It is indeed highly possible that the reason behind the different rulings is due to the fact that when the sun will not rise, calculating and understanding which Ṣalāh time has entered will be difficult, whereas during the 40-day period of dajjāl, there will be no such difficulty.

If each day of the forty-days of dajjāl were meant to be twenty-fours each, it seems quite improbable that all Muslims would be able to easily perform their Ṣalāh during that time at its prescribed times. The reason being that when the speed of the movement of the sun will be reduced, those experiencing night will surely never be able to determine with certainty when they awaken whether it is the time of Fajr or Ẓuhr or ʿAṣr or a forbidden time.

Just as the people during the era of the rising of the sun from the West will err in performing Tahajjud continuously despite it being the times for other Ṣalāh, so too should the same errors occur here too. Some would claim it is Fajr, whilst others would argue that the time of sunrise has already set in. Masājid would be thrown into confusion and arguments and different groups would be fighting for the Muṣallā to perform the Ṣalāh whose time they feel has set in. Perhaps those with watches and perpetual Ṣalāh calendars will be able to control the situation to some extent, but this facility will never be able to serve the purpose of restoring control and breaking conflict in all areas.

The confusion would grow further when day two begins since some at that time will perhaps be busy with Maghrib when the sun for the next day will rise. Day two as mentioned in the narrations will be equal to a month, thus the confusion will continue.

So much of confusion, yet absolutely no mention of it in any narration regarding the era of dajjāl, whereas the slight confusion experienced when the sun will not rise finds explicit mention.

When one ponders at the manner in which Rasūlullāh ﷺ issued a mere passing statement that man during that era should continue performing his Ṣalāh at its fixed times, he will surely pick up some indication that the matter of Ṣalāh during its prescribed times in the era of dajjāl will hardly be a matter that demands any real attention. This would be easy to imagine if the phrase 'forty days' in the issue of dajjāl is taken in the meaning of forty periods.

If this meaning is considered, one will have no difficulty in understanding how man will pass these periods without even being aware of any extraordinary events occurring around them.

It will also explain how Ṣalāh during that era will continue being performed without any real inconvenience, as well as why no mention has been made of continuous night or

continuous day in any of the Aḥādīth discussing the battles of Sayyidunā Mahdī رَضِيَ اللَّهُ عَنْهُ against the armies of dajjāl.

Question: If the possibility of the term 40 days of dajjāl referring to forty periods is to be considered, what would be the purpose of making special mention of the length of the first three periods, since all the periods would be of differing lengths?

Answer: A possible answer to this could be that during the first three periods, whilst dajjāl's net of deception and empire of evil spreads worldwide, besides indicating towards his presence through explicit signs, he will make no open appearance amongst the masses.

After the passing of these three lengthy periods, during which he will operate from behind the scenes, dajjāl will then step into the public arena. During the remaining thirty-seven periods he will assume various roles, ranging from being a 'healer', to a prophet, to a 'deity'. During these periods he will openly portray himself to be the 'awaited-messiah', exhibiting many of the miracles performed by Sayyidunā ʿĪsā عَلَيْهِ السَّلَامُ during his first stay on earth. (May Almighty Allāh protect us all!)

Question: If this difference between the first three days and the remaining days is to be accepted, it would still not explain

why the first day has been described to be like a year, and the second like a month and the third like a week?

Answer: A possible answer to this could be that the first period of dajjāl, will be the lengthiest of all, spanning a period of close to 1000 years. The time-frame of close to 1000 years will be based upon the phrase 'a day **like** a year' referring to the verse of the Qur'ān 'and a day by Your Lord equals to a thousand years of which you count'.

If this duration of the first period proves correct, calculating the second and the third period will then be simple. The second period would equal to approximately 83 years (1000 divided by 12 months), and the third period would equal to approximately 20 years (1000 divided by 50 weeks of an Islāmic calendar).

The reason for mentioning the word 'approximately' is on account of the word '**like**' that is mentioned in the narration, instead of 'equal to'.

This calculation is also dependent on whether the first day will be close to a 1000-years or not. In the narrations, mention is not made of 'a day like a thousand years', but rather of 'a day like a year'. (And Almighty Allāh knows best)

The 'Release Of Dajjāl' And The 'Emergence Of Dajjāl'

Question: If the possibility of the 40-days of dajjāl referring to forty periods of varying lengths is to be considered, from which 'emergence' would the dajjālī periods begin, since, as mentioned previously, in the chapter 'Understanding the concept of 'the emergence of dajjāl, there will be numerous 'emergences of dajjāl?

Will it be the emergence that will occur after the fall of Constantinople[36], or the emergence that will occur at Yahūdiyyah (Iran)[37], or the emergence that will occur at Khurāsān[38], or the emergence that will occur at Kūtha

[36] «وفتح القسطنطينية خروج الدجال». [سنن أبي داود]

[37] «إنه يخرج من يهودية أصبهان حتى يأتي المدينة». [إتحاف الخيرة]

[38] «إنَّ الدجَّال يخرج من أرض بالمشرق يُقال لها خراسان، يتبعه أقوام كأنَّ وجوههم المجَانّ المُطْرَقة». [سنن الترمذي]

(Iraq)[39], or the emergence that will occur at Kermān (Khuzestan)[40]?

Answer: Since it is not known which 'emergence' will occur first, to determine when the 40-day period will begin is difficult. In fact, it is highly probable that its beginning will not be with anyone of these 'emergences', but rather with the 'release of dajjāl', which may well have occurred long before any of these 'emergences'.

With regards to dajjāl, there are two concepts that need to be understood. The first is with regards to 'his release' «فك الدجال من الأسر», and the second is with regards to 'his emergences' «خروج الدجال».

It is not necessary that the 'first emergence' and the 'release of dajjāl' occur at one and the same time. Rather, upon being released from the chains that had kept him bounded to one spot for thousands of years, it would seem likely that dajjāl would require a considerable amount of time to invite

[39] قال ابن مسعود لقوم من العراق «إن بأرضكم أرضا يقال له كوثا ذات سباخ ونخل؟» فقالوا: نعم. قال: «فإنه يخرج منها». [رواه مسدد]

[40] عن أبي هريرة: أن رسول الله صلى الله عليه وسلم قال: «يهبط الدجال خوز وكرمان في ثمانين ألفا، ينتعلون الشعر، ويلبسون الطيالسة، كأن وجوههم المجان المطرقة». [مسند أبي يعلى]

towards his cause, to initiate into his 'hidden lobby', to gather his powers, etc.

Due to indications found in the Aḥādīth, I find myself inclined to the possibility of 'the release of dajjāl' having occurred soon after the demise of Rasūlullāh ﷺ, and that the '40-day period of dajjāl' began from the day of his release. (If this view proves correct, then it is from Allāh, and if it be incorrect, then it is from me and the devil, and I seek Allāh's protection from saying that which angers Him.)

From amongst the indications that I have found in the narrations, with regards to 'the release of dajjāl' being different from 'the emergence of dajjāl' and with regards to 'the release of dajjāl' perhaps having occurred shortly after the demise of Rasūlullāh ﷺ, are the following:

a) Rasūlullāh ﷺ, indicated towards the closeness of the 'release of dajjāl' to the era of the Ṣaḥābah رضي الله عنهم. He ﷺ said:

«لعلَّه سيُدركه بعضُ مَن رَآني وسمِع كلَامي».

"Perhaps some of those who have seen and heard me will meet up with dajjāl."[41]

The word 'perhaps' when utilized by Rasūlullāh ﷺ lends weight towards the probability of the matter.

Ṭabrāni has quoted a similar narration from Sayyidunā 'Abdullāh ibn Busr رضي الله عنه, the wording of which is:

'I heard Rasūlullāh ﷺ saying: "The one who has met me, or the one who will come (be born) soon after my death will surely meet up with dajjāl."[42]

b) Sayyidunā Tamīm Dārī رضي الله عنه after accepting Islām, mentioned to Rasūlullāh ﷺ regarding an interaction that had occurred between himself and dajjāl, after the conquest of Makkāh Mukarramah (8

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[41] وأخرج ابن أبي شيبة وأحمد وأبو داود والترمذي وحسنه عن أبي عبيدة بن الجراح سمعت رسول الله صلى الله عليه وسلم يقول: «إنه لم يكن نبي إلا قد أنذر قومه الدجال وأنا أنذركموه، فوصف لنا رسول الله صلى الله عليه وسلم وقال: لعله سيدركه بعض من رآني وسمع كلامي، قالوا: يا رسول الله كيف قلوبنا يومئذ؟ قال: «مثلها اليوم أو خير».

[42] وعن عبد الله بن بسر أنه قال سمعت رسول الله صلى الله عليه وسلم يقول: «ليدركن الدجال من أدركني أو ليكونن قريبا من موتى». رواه الطبراني في الأوسط عن شيخه محمد بن عيسى بن شعيب ولم أعرفه، وبقية رجاله ثقات. [مجمع الزوائد]

A.H.), prior to his accepting Islām (9 A.H.). Part of his dialogue with dajjāl was as follows:

The man (dajjāl) asked: What do you know of the palm-trees of Baysān[43]? Does it still reap its dates?' We replied in the affirmative. The man said, 'Soon it will reap no more.'

He then asked regarding Lake Ṭabariyā. We replied that it was full of water. He said, 'Soon it will dry up.' He then asked regarding the spring of Zughar[44]. We replied that it was full of water and the inhabitants of its area were benefitting tremendously from it, with regards to irrigation, etc.

He then asked regarding the Nabi of the illiterates, i.e., the Arabs, (referring to Rasūlullāh ﷺ). We replied that he had left Makkah and settled in Yathrib (i.e., Madina Munawwara). He then asked whether the Arabs were fighting against Rasūlullāh ﷺ. We informed him that Rasūlullāh ﷺ had already defeated the Arabs around him and they had entered into his obedience. The man exclaimed, **'Has that already happened?!'** We

[43] «بَيسْان: قرية من الأُرْدُن بِغَوْرِ الشام». [الفائق]

[44] «زغر: قرية بينها وبين بيت المقدس ثلاثة أيام في طرف البحيرة المنتنة».

replied in the affirmative. He said, 'Obedience to him is best for them.'

The man then said, 'I am al-Masīḥ (i.e., the 'false' messiah). Soon I will be set loose. I will travel through the earth, settling down in every area, in a period of forty nights, except Makkah and Madīnah, for entry into them has been forbidden for me.[45]

The statement of dajjāl that 'soon the garden of Baysān will reap no more' and 'soon Lake Ṭabariyya will dry up' does lend indication that according to his understanding these two signs were to occur shortly after his meeting with this group. And when dajjāl heard that Rasūlullāh ﷺ had already defeated the Arabs, his statement at that point, i.e., 'has that

[45] «أخبروني عن نخل بيسان، قلنا: عن أي شأنها تستخبر؟ قال: أسألكم عن نخلها، هل يثمر؟ قلنا له: نعم، قال: أما إنه يوشك أن لا تثمر، قال: أخبروني عن بحيرة الطبرية، قلنا: عن أي شأنها تستخبر؟ قال: هل فيها ماء؟ قالوا: هي كثيرة الماء، قال: أما إن ماءها يوشك أن يذهب، قال: أخبروني عن عين زغر، قالوا: عن أي شأنها تستخبر؟ قال: هل في العين ماء؟ وهل يزرع أهلها بماء العين؟ قلنا له: نعم، هي كثيرة الماء، وأهلها يزرعون من ماءها، قال: أخبروني عن نبي الأميين ما فعل؟ قالوا: قد خرج من مكة ونزل يثرب، قال: أقاتله العرب؟ قلنا: نعم، قال: كيف صنع بهم؟ فأخبرناه أنه قد ظهر على من يليه من العرب وأطاعوه، قال لهم: قد كان ذلك؟ قلنا: نعم، قال: أما إن ذاك خير لهم أن يطيعوه، وإني مخبركم عني، إني أنا المسيح، وإني أوشك أن يؤذن لي في الخروج، فأخرج فأسير في الأرض فلا أدع قرية إلا هبطتها في أربعين ليلة غير مكة وطيبة، فهما محرمتان علي كلتاهما». [صحيح مسلم]

already happened?!', followed by him saying 'soon I will be set loose' does suggest that his release was to occur shortly after the conquest of Makkah Mukarramah.

The garden of Baysān becoming barren, the lake of Ṭabariyya drying up and the conquest of Makkah Mukarramah were signs that dajjāl eagerly awaited, understanding 'his release' to occur shortly thereafter.

But, when one scrutinizes the signs of the 'emergence of dajjāl' that Rasūlullāh ﷺ would time and again make mention of, he will find that Rasūlullāh ﷺ had never once made mention of any of these signs, even after hearing it from Sayyidunā Tamīm Dārī رضي الله عنه.

A possible reason for this could be that whenever Rasūlullāh ﷺ spoke of 'the emergence of dajjāl «خروج الدجال»', he ﷺ would not be referring to dajjāl's release from chains «فك الدجال», but rather to his surge of power, his onslaught upon the Ummah, etc., since it would be this that would cause great harm to the Ummah.

As for dajjāl, since he was eagerly awaiting his release after years of imprisonment, it would be obvious that he would ask those questions which pertained to the closeness of his release

It is perhaps for this reason that the chapter-heading chosen by Ibn Ḥibbān for the narration of Sayyidunā Tamīm Dārī

رضي الله عنه was not 'the signs of the 'emergence of dajjāl', but rather:

> «ذكر الإخبار عن وصف العلامتين اللتين تظهران عند خروج المسيح الدجال من وثاقه».

> 'The two signs that will appear at the time of dajjāl's release **from his chains**.'

From the many signs Rasūlullāh ﷺ gave regarding 'the emergence of dajjāl', one will probably never find Nabī ﷺ mentioning that when the Arabs of Makkah will accept his ﷺ's message, that will be a major sign of the coming of dajjāl. Rather, one finds Rasūlullāh ﷺ highlighting the conquest of Constantinople as a major sign of the closeness of dajjāl's 'emergence', a conquest that was to occur after another 600 years. As for dajjāl, when he questioned Sayyidunā Tamīm Dārī رضي الله عنه, all he was interested in was whether the Arabs had already accepted and submitted to Rasūlullāh ﷺ, and on receiving a reply in the positive, he (dajjāl) declared that he will soon be set free.

Six senior scholars of Islām, majority of whom were from the high ranking Tābiʿīn, viz., Yazīd ibn Ḥimyar, Yazīd ibn Shurayḥ, Jubayr ibn Nufayr, Miqdām ibn Maʿdīkarib, ʿAmr ibn Aswad and Khathīr ibn Murrah, have been quoted through a sound chain, to have stated:

> 'Dajjāl is not a human. Rather he is an evil jinn, tied up on an island with over seventy links. It is not known whether Nabī Sulaymān عَلَيْهِ السَّلَامُ had him chained or was it someone else.'[46]

Even though none of them explicitly mentioned that it was Nabī Sulaymān عَلَيْهِ السَّلَامُ who had dajjāl chained up, the fact that they only took his name indicates that he is the first possibility that should be considered.

If this possibility is to be considered, it would mean that Sayyidunā Tamīm Dārī رَضِيَ اللَّهُ عَنْهُ would have met dajjāl approximately 1500 years after being chained.

If the release of dajjāl was to occur after another 600 years, i.e., after the conquest of Constantinople, or even longer i.e., another 1500 years or more if one opines that dajjāl is still in chains, what would then be the reason for dajjāl to became elated upon hearing that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had conquered Arabia and to declare that his release is soon? Is the delight and enthusiasm expressed at that moment by

[46] عن يزيد بن حمير، ويزيد بن شريح، وجبير بن نفير، والمقدام بن معدي كرب، وعمرو بن الأسود، وكثير بن مرة، قالوا جميعا: «ليس الدجال إنسان، إنما هو شيطان في بعض جزائر البحر، موثق بسبعين حلقة، لا يعلم من أوثقه؛ أسليمان أم غيره»؟ [كتاب الفتن - باب خروج الدجال وسيرته - نعيم بن حماد المروزي أبو عبد الله]

dajjāl not indicative of a release that was to occur shortly thereafter?

Tracing The Footsteps Of Dajjāl

Question: If the possibility is to be considered of dajjāl having been released shortly after the demise of Rasūlullāh ﷺ, where did he then go and what has he been doing up till today?

Answer: Answering that would be dependent on one having accompanied him through the eras, which is beyond the scope of a normal man. Yes, through scattered indications, a possible sketch and time-line of dajjāl's activities can be drawn.

(**NOTE:** The details that will be mentioned hereunder are based upon one considering the possibility of dajjāl having been released shortly after the demise of Rasūlullāh ﷺ. Nothing in this matter is definite. It is a mere possibility that is being explored.)

The First Houses That Dajjāl Would Visit

Almighty Allāh had designated forty days for dajjāl to spread his web of chaos and confusion. These 40 days could possibly be referring to forty periods of varying lengths, as discussed. The first day of these forty has been likened to a year. This could be an indication to an extremely lengthy period, during which dajjal's effort will reap results very slowly, perhaps due to the need to re-establish his base and to recruit new staff.

Even during imprisonment dajjāl would obviously not rest. He would have most probably passed his time in brewing up schemes to pollute the world with Kufr. These schemes would then be carried out through his agents amongst man and jinn. However, since he himself could not physically steer his ship of evil, the results he wished to see would never be fully realized.

As the time for the approach of his release drew closer, his plots would increase manifold and messages would be sent out to agents scattered throughout the globe to await his arrival and prepare the grounds for seed-laying. Thus, one finds the illustrious Sahabi, Sayyidunā Ḥudhayfah ibn Yamān رضي الله عنه, commenting:

«لقد صنع بعض فتنة الدجال وإن رسول الله لحي».[47]

> 'Verily some of the snares of dajjāl had been prepared whilst Rasūlullāh ﷺ was still alive!'

Upon release, dajjal's natural choice of travel would have been to head straight for an old base, and towards old accomplices, through whom he could rally immediate

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[47] مصنف ابن أبي شيبة عن يعلى بن عبيد، عن الأعمش، عن سليمان بن ميسرة، عن طارق بن شهاب، عن حذيفة.

support, and begin his mission without delay. For numerous reasons which will be explained further, it would seem only appropriate to begin one's search for the first land to be visited by dajjal with Iran and Iraq.

Amongst the foremost reasons for beginning with Iraq is due to what has been narrated from Sayyidunā ʿAbdullāh ibn Masʿūd رَضِيَ ٱللَّهُ عَنْهُ. Addressing the people of Iraq, he رَضِيَ ٱللَّهُ عَنْهُ stated:

> 'Verily I am well aware of the first households upon whose doors dajjāl will knock. It will be your homes, O people of Kufa!' [48]

He رَضِيَ ٱللَّهُ عَنْهُ in fact even pinpointed the area in Iraq which would serve as the beginning base for dajjāl. Once, when the discussion of dajjāl came up, he stated:

> 'Is there not an area known as Kūtha in your land, one that is (marshy) and populated with date palms. Verily dajjāl will emerge from there!' [49]

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[48] حدثنا وكيع، عن سفيان، عن سلمة، عن أبي صادق، قال: قال عبد الله: «إني لأعلم أول أهل أبيات يقرعهم الدجال: أنتم أهل الكوفة». [المصنف لابن أبي شيبة]

[49] «إن بأرضكم أرضا يقال له كوثا ذات سباخ ونخل؟» فقالوا: نعم. قال: «فإنه يخرج منها». [رواه مسدد]

A study of the history of Kūtha reveals that this area once served as a prime base for Shayṭānī operations, and could most probably have been the headquarters of dajjāl himself before being captured and chained. It was in this very city that the attempt to burn Nabī Ibrāhīm عَلَيْهِ ٱلسَّلَامُ [50] occurred.

According to Babylonian mythology, Kūtha was the city of residence of the famous, false deity, Nergal, as well as the capital city of The Underworld, Irkalla, over which Nergal himself would preside. A brief glance at the description and information available regarding 'Nergal' makes one greatly incline to the probability the 'Nergal' was none other but dajjāl himself![51].

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[50] قرية بسواد العراق قديمة، ينسب إليها إبراهيم الخليل عليه السلام، وبها كان مولده وطرح في النار بها. [آثار البلاد وأخبار العباد للقزويني]

[51] **Nergal In A Nutshell**

Nergal is some sort of a solar deity, i.e., a sun-God

- He is regarded as the deity who presides over the Netherworld, i.e., the underworld or the world of the grave. (In reality, it is Almighty Allāh's command that presides over all realms, with angels appointed various duties. In satanic circles however, followers are duped into thinking that when they die, they will proceed to the Netherworld and since their master presides over it, they

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will find therein eternal bliss. They are thus prepared to sacrifice everything for the wishes of their master, who in actual fact is none other than the devil himself.)

- Nergal has been depicted as a man with a lion body.
- In demonology he has been described as a deity of the desert, a god of fire, god of the underworld and a god of one of the religions which rivalled Christianity and Judaism. (Besides satanism, I am not aware of any other rivalling religion in which Nergal could be regarded as a god!)
- Nergal is also depicted as the chief of Hell's secret police (i.e., he is the chief of the Shayṭānī force that lures man and jinn into the fire of Jahannam, but his followers ignorantly assume that he is the chief in the matter of deciding who will burn and who will not.)

Sense demands that Nergal be forgotten, since he was nothing but a fable, a story of some long-forgotten ideology, which is not supposed to appeal at all to the modern, atheistic minds of today, but 'surprisingly Nergal's legend has remained till today! In 1988 the Finnish gothic rock group released their first album entitled Nergal. The album was then re-released in 2007 by other music companies.

Adam Darski, the vocalist/guitarist of the Polish black- death, metal band, 'Behemoth' chose 'Nergal' as his stage name. His =

If Nergal proves to be just another name used by dajjāl, then it would be quite obvious that on his release from imprisonment, the first place that he would head to would be Kūtha, the capital of his ancient empire, and the centre of the world of magic, due to its close proximity to the city of Babylon, (the land where the root of magic and power had been initially planted)

Thus, when Sayyidunā ʿUmar رضي الله عنه was intending to settle in Irāq, Kaʿb Aḥbār, the famous learned scholar of the previous scriptures, who had accepted Islām in the era of the Ṣaḥābah رضي الله عنهم, approached him, saying[52]:

> 'Do not proceed in that direction. Verily in it is **dajjāl**, and the rebellious jinn. In it exists nine-

statement, '*and Nergal to me is more important than my real name!*' shows the attachment he had with this figure.

The Swedish Symphonic metal band, Therion, wrote a song dedicated to Nergal entitled 'The Siren of the Woods'. In many movies and children's' computer games, Nergal plays a prime role as the god of the underworld.

[52] أخبرنا عبد الرزاق، عن معمر، عن بن طاووس، عن أبيه، قال: أراد عمر أن يسكن العراق، فقال له كعب: لا تفعل؛ فإن فيها الدجال، وبها مردة الجن، وبها تسعة أعشار السحر، وبها كل داء عضال - يعني الأهواء -». [مصنف عبد الرزاق]

tenths of black magic and every killer disease, i.e., following one's whims.'

Kaʿb Aḥbār was a scholar of the previous scriptures. His firm declaration of Irāq being the land of dajjāl indicates that at one time in history it most probably served as the central base of dajjāl.

One is thus hardly surprised to find the lands of Iraq/Iran (areas surrounding Babylon/Kūtha) featuring in practically every one of the hypocrite movements that arose shortly after the demise of Rasūlullāh ﷺ.

Nearing the end of his life, Rasūlullāh ﷺ laid great stress upon the ummah to always be cautious regarding any movement arising from the East, intending thereby the lands of Iraq/Iran, as mentioned explicitly in certain narrations. For example:

Iraq/Iran In The Light Of The Narrations

Abū Hurayrah رضي الله عنه has narrated that Rasūlullāh ﷺ said:

«رأس الكفر قبل المشرق». [رواه مسلم]

"The centre of Kufr is towards the East."

ʿAbdullāh ibn ʿUmar رضي الله عنه mentioned:

'I saw Rasūlullāh ﷺ pointing towards the East, saying, 'Trials will come from there! Trials will come from there!'[53]

The Aḥādīth and statements of the Ṣaḥābah رضي الله عنهم and Tābiʿīn رحمهم الله pinpointing the lands of Iraq/Iran as 'the city of the East' that will give rise to the major Shayṭānī movements are many, amongst which are:

ʿAbdullāh ibn ʿUmar رضي الله عنه has narrated that he saw Rasūlullāh ﷺ pointing towards Iraq, saying:

"Listen well! *Fitnah* (trials and tribulations for the Ummah) will come from there. (Rasūlullāh ﷺ repeated this thrice.) It is there that the horn of Shayṭān will rise!"[54]

ʿAbdullāh ibn ʿUmar رضي الله عنه narrates that Rasūlullāh ﷺ once made Duʿā' for the land of Shām and Yemen. When the Ṣaḥābah رضي الله عنهم asked for Duʿā' for Najd (a raised area, which refers most probably to a famous raised area of

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[53] عن ابن عمر: رأيت رسول الله صلى الله عليه وسلم يشير نحو المشرق؛ «إن الفتنة ههنا إن الفتنة ههنا». [صحيح ابن حبان]

[54] عن ابن عمر قال: «رأيت رسول الله صلى الله عليه وسلم يشير بيده يؤم العراق ها إن الفتنة ههنا ها إن الفتنة ههنا - ثلاث مرات - من حيث يطلع قرن الشيطان». [مسند أحمد بسند صحيح]

Iraq[55]), Rasūlullāh ﷺ said, *'that is the area of tremors and trials, and it is there that the horn of Shayṭān will rise!'*[56]

In explaining the meaning of 'the horn of Shayṭān will rise', scholars have mentioned various possibilities, viz.:

- Shayṭān really has horns, and it is in this land that he will rise to make his attacks
- It is metaphoric; referring to power, i.e., from this land Shayṭān's power will spread
- It refers to the army/helpers of Shayṭān, i.e., this area will be their capital/headquarters
- The word '*Qarn*' refers not to 'horns', but rather to 'generations'. The meaning of the narration will then be, '*In this land, evil will continue springing up. As one generation comes to an end, another will soon rise!*'

It was in this very area (i.e., Iraq and its neighbouring areas) that:

[55] قال الخطابي نجد من جهة المشرق ومن كان بالمدينة كان نجده بادية العراق ونواحيها وهي مشرق أهل المدينة. [فتح الباري] وكل ما ارتفع عن تهامة إلى أرض العراق فهو نجد. [عمدة القاري] قال الباهليُّ: كُلُّ ما وَرَاءَ الخَنْدَقِ عَلى سَوادِ العِرَاقِ فَهو نَجْدٌ. [تاج العروس]

[56] عن ابن عمر قال: «اللَّهُمَّ بارك لنا في شامنا وفي يمننا». قال قالوا وفي نجدنا؟ قال: قال «اللَّهُمَّ بارك لنا في شامنا وفي يمننا» قال: قالوا وفي نجدنا» ؟ قال: قال: «هناك الزلازل والفتن، وبها يطلع قرن الشيطان». [صحيح البخاري]

- the killer and the party behind the assassination of Sayyidunā 'Umar رضي الله عنه came[57]
- the killers of Sayyidunā 'Uthmān رضي الله عنه[58] came

[57] In the assassination of 'Umar رضي الله عنه, the names of four people came up, viz. Abū Lu'lu' Firawz al-Majūsī (the killer), Hurmuzān, Jufayna, and the son of Firawz. [Usd al-Ghābah]

The following text appears in Tārīkh al-Islām of Ḥāfiẓ Dhahabī:

عبد الرزاق، عن معمر، عن الزهري: أخبرني سعيد بن المسيب، أن عبد الرحمن بن أبي بكر ولم تجرب عليه كذبة قط قال: «انتهيت إلى الهرمزان وجفنية وأبي لؤلؤة وهم نجي فتبعتهم، وسقط بينهم خنجر له رأسان نصابه في وسطه، فقال عبد الرحمن: فانظروا بم قتل عمر، فنظروا فوجدوه خنجراً على تلك الصفة».

Abū Lu'lu' and his son were both fire worshippers. Hurmuzān, a famous leader of the Persians, accepted Islām after being caught. Some have said that he was a good Muslim. Others felt he definitely played some part in the assassination of 'Umar رضي الله عنه, since Abū Bakr رضي الله عنه's son had seen him holding the knife the night before the killing. (And Almighty Allāh knows best)

[58] وعن أبي جعفر القاري قال: كان المصريون الذين حصروا عثمان ستمائة: رأسهم كنانة بن بشر، وان عديس البلوي، وعمرو بن الحمق، والذين قدموا من الكوفة مائتين، رأسهم الأشتر النخعي، والذين قدموا من البصرة مائة، رأسهم حكيم بن جبلة، وكانوا يداً واحدة في الشر. [تاريخ الإسلام للذهبي]

- the battle of Jamal occurred in this area, i.e., near Basrah[59], which was perhaps one of the greatest trials for the Ummah.
- The rise of the Khawārij occurred in this area.

Many of the soldiers of the army of Sayyidunā ʿAlī رَضِيَ ٱللَّهُ عَنْهُ who participated in the battle of Ṣiffīn were from Kufa (Iraq). The Battle of Ṣiffīn was fought between Sayyidunā ʿAlī رَضِيَ ٱللَّهُ عَنْهُ and Sayyidunā Muʿāwiyah رَضِيَ ٱللَّهُ عَنْهُ. After the battle was brought to an end and a truce was reached, these soldiers showed their true colours by abandoning Sayyidunā ʿAlī رَضِيَ ٱللَّهُ عَنْهُ, and settling in the area of Harūrah (a district of Kūfa). Their abandoning Sayyidunā ʿAlī رَضِيَ ٱللَّهُ عَنْهُ at this stage clearly showed that their purpose behind the battle was never to establish justice, but rather to just keep the ummah fighting amongst each other. This group became known as the Khawārij, regarding whom Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ had many years previously warned the Ummah about, saying[60]:

[59] «وكانت الوقعة يوم الجمعة، خارج البصرة، عند قصر عبيد الله بن زياد». [تاريخ الإسلام للذهبي]

[60] «إن طائفة تخرج من قبل المشرق عند اختلاف من الناس، لا ترون جهادكم مع جهادهم شيئا، ولا صلاتكم مع صلاتهم شيئا، ولا صيامكم مع صيامهم شيئا، يمرقون من الدين كما يمرق السهم من الرمية، علامتهم رجل عضده كثدي المرأة، يقتلهم أقرب الطائفتين من الحق فسار علي إليهم، فاقتتلوا قتالا شديدا ... و فيها: فقال: ابتغوه، فطلبوه، فلم يجدوه فركب =

> "From the East there will emerge a sect, whose Jihād, Ṣalāh, and fasting will amaze all, but in reality, they will be exiting from Islām as an arrow exits from the bow, i.e., with great speed. Amongst them will be a man whose forearm will bulge out as the breast of a woman. The group at that time, which is closest to the truth, will stand up against them!"

Sayyidunā ʿAlī رَضِيَ ٱللَّهُ عَنْهُ, after witnessing the emergence and rise of this sect, which in a short span of time had reached numbers of up to twelve thousand plus, waged a severe war against them, and with the Divine aid of Almighty Allāh, destroyed their backbone. At the end of the battle Sayyidunā ʿAlī رَضِيَ ٱللَّهُ عَنْهُ even sent his soldiers in search for the one who had been described by Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. After an extensive search he was located hiding under some dead corpses. He was dragged in front of Sayyidunā ʿAlī صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, giving all the chance to see the truth of the words of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

- the martyrdom of Sayyidunā ʿAlī رَضِيَ ٱللَّهُ عَنْهُ occurred in Kufa, and those behind the assassination were

علي دابته وانتهى إلى وهدة من الأرض، فإذا قتلى بعضهم على بعض، فاستخرج من تحتهم، فجر برجله يراه الناس». [رواه إسحاق بن راهويه بسند صحيح – إتحاف الخيرة]

all from the Khawārij sect[61], whose roots were in Iraq.

- The martyrdom of Sayyidunā Ḥusayn رضي الله عنه, known famously as 'the tragic incident of Karbala', occurred in Iraq. The murderers and the ones who had plotted his death and brought him over, were all from Iraq.[62]
- The first claims of the Shia were made by a Jew who portrayed himself as a revert to Islām, viz ʿAbdullāh ibn Saba' (also known as ibn Sawdah). Although he came from Yemen, the area he chose for laying the foundation of his false creed was none other than Iraq and Egypt[63].

[61] انتدب ثلاثة نفر من الخوارج: عبد الرحمن بن ملجم المرادي - وهو من حمير، وعداده في بني مراد وهو حليف بني جبلة من كندة -، والبرك بن عبد الله التميمي، وعمرو بن بكر التميمي، فاجتمعوا بمكة، وتعاهدوا وتعاقدوا ليقتلن هؤلاء الثلاث: علي بن أبي طالب، ومعاوية، وعمرو بن العاص. [أسد الغابة – علي بن أبي طالب]

[63] فلما قدم عبد الله بن سبأ البصرة نزل على حكيم بن جبلة، واجتمع إليه نفر، فنفث فيهم سمومه، فأخرج ابن عامر عبد الله بن سبأ من البصرة، فأتى الكوفة فأخرج منها، ومن هناك رحل ابن سبأ إلى الفسطاط ولبث فيه وجعل يكاتبهم ويكاتبونه، ويختلف الرجال بينهم، وذكر الطبري أن السبئية لما قرروا الزحف من الأمصار على مدينة الرسول صلى الله عليه وآله وسلم كان عدد من خرج منهم من البصرة كعدد من خرج من مصر. [العواصم من القواصم - قول علي أن الخارجين على عثمان حساد طلاب دنيا]

- The rise of the Jabariyyah occurred in Iraq/Iran. The leader behind this sect was Jahm ibn Ṣafwān[64], who studied under Jaʿd ibn Dirham,[65] in Basrah. Jahm was from Khurāsān (Iran). He was in the fore-front of the call to overthrow the rule of the Banu Umayyah.
- Iraq was the birthplace of the sect known as the Qadariyyah (a sect that denied the concept of Taqdīr). The first recorded claims regarding the denial of Taqdīr came from Maʿbad al-Juhanī in Basrah.[66]
- The rise of Mukhtār ibn ʿUbayd Thaqafī (the liar,) occurred in Kufa. In the claim of taking revenge from the killers of Sayyidunā Ḥusayn رضي الله عنه, he had thousands of innocent men, women and

[64] «الجهمية: تنتسب الجهمية إلى الجهم بن صفوان من أهل خراسان ومولى لبني راسب، تتلمذ على الجعد بن درهم وكان كاتباً للحارث بن سريج الذي أثار الفتن ضد الدولة الأموية في خراسان، وكان جهم يقرأ سيرته ويدعو إلى توليته، ويحرص الناس على الخروج. [الدولة الأموية عوامل الازدهار وتداعيات الانهيار، المؤلف: علي محمد الصلّابي]

[65] Jaʿd 'coincidentally' happened to be the first person to voice the filthy opinion that the Qur'ān Majīd is a created word being created

[66] عن يحيى بن يعمر قال: كان أول من قال في القدر بالبصرة معبد الجهني. [معارج القبول بشرح سلم الوصول]

children slaughtered. He even laid claim to being a recipient of revelation[67]. The brother of Sayyidunā ʿAbdullāh ibn Zubayr رَضِيَ ٱللَّهُ عَنْهُ, Haḍrat Muṣʿab ibn Zubayr رَضِيَ ٱللَّهُ عَنْهُ finally had him killed.

- The killing of thousands of leading scholars of the Tābiʿīn رَحِمَهُمُ ٱللَّهُ, at the hands of Ḥajjāj ibn Yūsuf Thaqafī occurred in Iraq.
- The home of the Qarāmiṭah was Persia[68]. This sect was regarded as perhaps the worst sect of the Shia, infamous for their massacre of the Ḥujjāj and their abduction of the Ḥajar al-Aswad in the year 317 A.H. for a period of about twenty-two years.
- The issue known as *Khalq al-Qur'ān* (the claim that the Qur'ān is created) was spearheaded by a man from the Qarāmiṭah, Bishr ibn Ghayyāth Marīth. In fact, as recorded in *al-Bidāyah*[69], the first person to

[67] المختار بن أبي عبيد الثقفي الكذاب، الذي خرج بالكوفة، وتتبع قتلة الحسين يقتلهم. قال النبي صلى الله عليه وسلم: يكون في ثقيف كذاب ومبير فكان أحدهما المختار، كذب على الله وادعى أن الوحي يأتيه، والآخر: الحجاج. [تاريخ الإسلام للذهبي]

[68] وفيها تحركت القرامطة؛ وهم فرقة من الزنادقة الملاحدة أتباع الفلاسفة من الفرس الذين يعتقدون نبوة زرادشت ومزدك، وكانا يبيحان المحرمات. [البداية والنهاية]

[69] قال ابن عساكر وغيره: وقد أخذ الجعد بدعته عن بيان بن سمعان، وأخذها بيان عن طالوت ابن أخت لبيد بن أعصم، زوج ابنته، وأخذها لبيد بن أعصم الساحر الذي سحر =

raise this issue was Jaʿd ibn Dirham (of Khurāsān - Iran). He learnt it from Bayān ibn Samʿān, who learnt it from Ṭālūt (the nephew and son-in-law of Labīd ibn Aʿṣam, the Jew who practised black magic upon Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). Ṭālūt learnt it from his father-in-law, Labīd, who had learnt it from a Jew of Yemen.

ʿAllāmah Sayyid Sulaymān Nadwī رَحِمَهُ ٱللَّهُ summarised most beautifully the conspiracies, the trials, and the evils that arose from this area of Iraq/Iran, when he wrote in his monumental work, '*Sīrat an-Nabī*':

> 'It seems as though all of the astray sects, and all of the major trials and evils that attacked Islām arose from the land of Iraq.'

The evil that emanated from this land in fact reached such levels that leading giants of the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ and the Tābiʿīn رَحِمَهُمُ ٱللَّهُ would eventually migrate from the area, with nothing but curses and criticism for the land.

(NOTE: From the above it should never be understood that Iraq produced nothing but filth. Rather, to confront the evil

رسول الله صلى الله عليه وسلم عن يهودي باليمن، وأخذ عن الجعد الجهم بن صفوان الخزري. [البداية والنهاية]

that continuously arose from Iraq, Almighty Allāh brought forth from that very land such giants of Islām that in every era broke the backbone of these evils, despite the support that the astray groups enjoyed from the government and high-profile communities within those areas. On account of these luminaries, the land of Iraq was regarded as one of the major centres of Islāmic knowledge during the era of the Ṣaḥābah رَضِيَ ٱللَّهُ عَنْهُمْ, Tābiʿīn رَحِمَهُمُ ٱللَّهُ and for many years thereafter.)

In short, during the first few hundred years after the Hijri, the Muslim world witnessed many great trials that arose from Iraq and its surrounds. At times, it would seem that these trials would push Islām to its end, with the only hope for its rescue being 'the Mahdī' and Nabī ʿĪsā عَلَيْهِ ٱلسَّلَامُ. The promise of Almighty Allāh that the light of Islām would never be extinguished would then be made apparent, and without any 'Mahdī' Islām would miraculously rise again to its peak.

Then, from the year 470 A.H. onwards, the lands of Shām too would be pulled into great turmoil and confusion. Whilst suffering from its own internal conflicts, it had to simultaneously ward off the threat of the Ubaydī-Shia Fatimid Empire; the threat of the Crusaders of the West and the threat of the savage Mongols of the East.

Each of these threats itself could have easily collapsed an empire. However, in this case, it was not a mere empire that

these devilish forces sought to collapse, but rather an un-extinguishable light which had and will always enjoy Divine Protection. If one had to dig deeper, one would indeed find, behind each of these devilish groups, a hidden dajjālī hand.

Understanding the deeper details of the 'Crusades' will indeed facilitate in recognizing this 'hidden hand', thus a detailed discussion regarding it will now follow:

Jerusalem & The Templar Knights

There is much to indicate that from the year 400 A.H., or perhaps even earlier, great Shayṭānī effort was made within the churches of Europe, which resulted in the heads of all the churches 100 years later simultaneously proclaiming the urgent need for the lands of Jerusalem to be liberated from the Muslims.

From the time of Sayyidunā ʿUmar رَضِيَ ٱللَّهُ عَنْهُ, during which al-Aqṣā entered into Muslim control, Christian pilgrims enjoyed great freedom and protection in the blessed lands. It thus came as a surprise to many when the news of the invading Crusaders reached the Muslim lands, since there was no apparent instigating factor for this sudden call for battle.

Today, hundreds of years later, Christian historians themselves admit that the actual motive for the 'liberation of Jerusalem' was not what the Pope had at that time claimed,

but rather to enable a sinister force, known as 'The Templar Knights' to gain easy access to the foundations of al-Aqṣā.

A brief understanding of what the Crusades really was all about could perhaps be gained from a speech delivered by Charles. S. Davis on the 12th of August 1997. The lecturer it seems also belongs to one of the many dajjālī lobbies that exist today, thus every line of his will obviously not be the absolute truth, but based on the proverb 'hearing it straight from the horse's mouth', much can indeed be learnt from his speech.

It is obvious that the lecturer will be painting a beautiful picture of his group, labelling them as the best of society, most oppressed, etc., whereas anyone with a slight understanding of what it means to be a slave to Satan will understand that this group was and is nothing but filth through and through, except that its members hide their filth behind smiling faces, noble charities and beautiful dressing.

The speech will now be narrated verbatim, and where necessary, important notes will be added, in brackets.

(Before beginning, the lecturer posed some strange questions, a few of which were:)

- Who invented our common deck of playing cards?
- Why did Lawrence of Arabia wear a white cape?

- Who were the first international bankers?
- Why did Columbus have a "red cross" on his sails?
- What was the origin of Masonic lodges?
- What is the only sovereign entity in the world that has no land?
- Why is Friday, the 13th, a day when bad things happen?
- What is the oldest military order in the world?
- Where did the pirate flag of the skull & crossbones originate?
- Why do the flags of the five original Swiss Cantons all have a red cross on them?

(After promising that his speech will now provide answers to what was asked, the lecturer continued)

> Our story begins one thousand and one years ago on a cold November day in 1096. The Bishop of Rome, Pope Urban II, stood in a field outside of the French city of Clermont and called all in Christendom to arms in a solemn quest to recapture the "holy land" where Christ was born and walked.
>
> This land had been part of the Greek Byzantium Empire ever since the split of the Roman Empire in the Fourth Century AD into the two cultural, political and religious centres of Rome and Constantinople. But it had been wrenched away from Christian control in 1073 by those "fanatical

followers of Mohammed". Pope Urban II exhorted the second and third sons of each noble family (sons who were left landless from the practice of primogeniture) "to wrest that land from the wicked race and subject it to yourselves. That land which the scripture says 'floweth with milk and honey'."

The holy father stated that any man who vowed to join the crusade would receive instant absolution and remission from all sins. His last words were: "Deus lo volt!" meaning "God wills it!" The whole audience of nobles took up the chant which became the battle cry of what would be known as "The First Crusade".

With his call, Pope Urban struck a concordant note throughout all of Europe. Nobles in France, Italy and England responded, financing Urban's crusade and dispatching some of their best Knights to the effort. A year after the call, in 1096, ten thousand Knights with horse and retinue began arriving by ship in Constantinople. (The average Knight required a battle horse, a traveling horse, and two attendants and pack horses for armour, tents and luggage). The Emperor of Byzantium, anxious to have this Roman Catholic fighting force out of his lands, provided them food and transport to Asia

Minor as soon as possible, suggesting they capture the Muslim city of Nicea in modern day Turkey which was held by Seljuk Turks. That sounded like a good idea and Nicea fell after a five month siege the following May.

It's interesting to note that as the Seljuk Turk flag fell over in Nicea and the Crusaders surged into the city to claim it for the Crusade, they found the Turks had surrendered to an emissary from the Emperor of Byzantium, who claimed the city as part of Byzantium Empire. To use the vernacular, this pissed the Crusaders off immensely — since they were at peace with Byzantium, now there would be no spoils, booty, rape or pillaging! And with a Byzantium army only a day's march away, they had to just regard it as a lesson learned in the Byzantine politics of the east.

At this point, the Crusader army split in two. The larger group headed south to the heavily fortified city of Antioch, whose walls stretched one mile wide and three miles long. After placing the city under siege for eight months, they finally succeeded when a converted Muslim who was a Captain of the Turkish Guard reconverted to Christianity upon finding his wife in bed with

another Turkish officer. Late one evening, the cuckolded Captain let 60 Knights use a ladder to climb into a tower and open a gate into the city. After two days of killing, every Muslim in the city, men, women and children was dead.

(The issue of the cheating wife does seem improbable, but since it is no longer of any concern how the Christian army finally managed to enter the fort, this issue will not be tackled.)

An Italian, Prince Bohemond (who had the largest army present among the Crusaders) declared himself the new Prince of Antioch, establishing the first of four Christian Kingdoms in the Holy Land. Somehow, no one objected when he and his army stayed behind, allowing the French and English Crusaders to continue southward along the coast.

The smaller group of Crusaders that split off at Nicea and did not go to Antioch was led by Baldwin (a younger brother of the Duke of Lower Lorraine). It went eastward towards Mesopotamia (modern day Iraq). At this time, these lands were held by Armenian Christians, who were under constant threat from the neighbouring Seljuk Turks (commonly called the Saracens). Baldwin quickly captured two Turkish castles. Since he had no men

to spare, he turned these back over to the local Armenians. Due to this, Baldwin was regarded as a liberator by these Armenian Christians. The local Armenian Prince of Edessa, who had no heirs, thought that from his seemingly selfless acts, Baldwin was heaven-sent. He offered to adopt Baldwin as his heir, if Baldwin would use his Knights to protect the Kingdom. Baldwin, whose prospects in Europe were poor (as a younger brother - not the first son - of a noble) also regarded this as heaven-sent, but perhaps for different reasons.

The adoption ceremony was almost pagan as it involved acting out an allegorical ritual of birth. In front of a large audience of nobles, Baldwin stripped to the waist, as did the Prince and Princess. Then, they were washed and all clothed together into a single large white garment. Then, after Baldwin rubbed his bare chest against those of the Prince and Princess, he emerged from the garment as their heir.

Although Baldwin had not known it, the prince had been very unpopular. Now, with an heir readily apparent, the citizens rioted against the prince. The prince appealed to his newly adopted son and his army of Crusaders for help. But Baldwin who

evidently had not bonded with his new-found father despite the recent ceremony, did not heed the call and stood idly by as the prince was dragged from the castle and killed by the mob. Baldwin had what he wanted — land in his own Principality and the Kingdom of Edessa became the second of the four Christian Kingdoms in the Holy Land.

Although Jerusalem was only a 10-day march away, Baldwin stayed in Edessa to solidify his new Principality.

If you are beginning to see a pattern in this (and future) Crusades, you are correct. Although the vow was for the church and Christianity, the real object for many of the nobles in the Crusades was the opportunity to get land or, failing this, at least the wealth that came with plunder of captured cities. Clever old Pope Urban even stated this when he said "...wrest the land away from these wicked races and subject it to yourselves..."

So, absent Prince Bohemond and Prince Baldwin, the Crusaders continued. Finally on the evening of June 7, 1099, the two remainders of the Crusader army joined again and soon were within sight of the walls of Jerusalem. At this point, only 1,200 Knights and 10,000 foot-soldiers remained.

Within three weeks, they had breached the walls and proceeded - in a very un-Christian manner - to disembowel the population. Their reason for doing this was twofold: first, when they had arrived three weeks earlier, they had promised death to any person who stayed in the city and did not surrender to them immediately... and, of course, they had to keep their word. Secondly, they had heard a rumour, quite unfounded, that Muslims hid their gold by swallowing it. You would have thought they would have discovered this rumour was not true after disembowelling a mere two or three hundred Muslims; however, they must have wanted to be thorough, so they just disembowelled them all!

The Jewish inhabitants of the city crowded into their Temple so as not to be mistaken for Muslims. Regrettably, the Crusaders were not being selective, so they burnt down the Temple and all the people in it. Forgetting that the Old Testament was also shared by those people who were in the Temple, one Knight (Raymond of Aguilars) quoted from Psalm 118 that afternoon, "This is the day the Lord hath made... be glad and rejoice!"

Lastly, the Crusaders discovered that the Greek Orthodox priests had hidden a portion of the actual

wooden cross upon which Christ had died. Upon hearing this, they tortured the priests until they were shown its hiding place behind a wall in the Temple of the Holy Sepulchre.

To the Crusaders, the objective of the First Crusade was obtained — for the first time in 600 years, Roman Catholic Christians controlled the lands upon which Christ was born and had walked! In addition, they had found and possessed the most holy object in Christendom, the True Cross.

Actually, things were not as Pope Urban had stated in his Clermont address. In stirring up his support for the Crusade, he had said that Christians had been prevented from making pilgrimages to Jerusalem and, those that did, were routinely tortured and killed by the unbelieving Muslims. In truth, however, Christians had been making pilgrimages in relative safety for years. Further, Christians and Muslims lived in peace within the city, each fairly respectful of the other's religion -- and both Christians and Muslims were always subject to frequent attacks by bandits (usually Bedouin nomads) when traveling to and from the coastal cities.

But, as we will see, perception becomes reality in many things -- and its victim is the truth. Luckily, for those Christians living in Jerusalem, the Muslims had thrown them out of the city when the siege started, thinking that, during a time of siege, it was more prudent to have the Christian Crusaders feed the Jerusalem Christians, rather than having them consume the Muslims' food.

Anyway, after the First Crusaders cleaned up the mess they had just made, their first official act was to elect their leader, the 39-year-old Duke of Lower Lorraine, Godfrey de Bouillon as Governor of the City. A few months later, Godfrey died of illness and his younger Brother, Prince Baldwin of Edessa was declared by the Pope as the King of Jerusalem. Baldwin gave out cities and lands to many of the other nobles and much of the Crusading army drifted off with their nobles to the smaller cities to consolidate their holdings and power. By 1118, many of the coastal cities were under Christian control with each new-found Baron, Duke or Prince, all swearing fealty to the King of Jerusalem.

What really made the First Crusade so successful was not the size of the army of European foot soldiers and Knights – 10,000 knights and 30,000

foot-soldiers were a powerful force, but the Muslims could have easily matched it. However, the Crusader's benefitted from the age-old split in the Muslim population between the Orthodox Sunni Muslims who were centred in Damascus and the Shiite Muslims who were on both sides of them -- in Egypt and Persia. The Sunni Muslims' preoccupation with the Shiites allowed the Christian armies to spread out along the Mediterranean coast from the edge of Egypt to Cilicia in modern day Turkey. By 1117, the four major Christian Kingdoms of the holy land had been established — these were Antioch and Edessa and Jerusalem and Tripoli.

The next year an event happened which is to be the centrepiece of this tale:

In 1118 AD **nine new Knights** arrived in Jerusalem. These Knights, were unlike the others who were in and around Baldwin II's place. They were not interested in obtaining land and wealth. They had taken vows to become warrior monks, pledging chastity, obedience, and poverty... three traits that were very foreign to most Knights on the Crusade.

To Baldwin, the King of Jerusalem, this was a welcome relief, since the other Christian nobles had

already started arguing over land and the spoils of their conquests. The nine new Knights chose to live a separate existence, in a far corner of the Palace grounds, in an old set of stables, which had once belonged to King Herod from Roman times. Their announced public and secular purpose was to protect the pilgrims on the roads from the Mediterranean Sea to Jerusalem — which was not done by any of the other Knights, since there was no profit in it!

These nine Knights were led by Hugues de Payen, a French and Scottish nobleman. This was de Payen's second visit to Jerusalem, having been in the First Crusade and having visited Jerusalem again in 1104. Now de Payen had returned, with his eight other warrior monks, financed by a few French nobles (the Duke of Champagne, Count de Anjou, Count de Gisors and Count de Flanders and his Scottish father-in-law, Henri St. Clair, the Baron of Roslyn.

By either circumstance or design, the stables Hugues de Payne chose to live in were exactly adjoining the remains of the old Jewish Temple of Jerusalem, which had been destroyed by the Romans in about 300 AD. Because of their living quarters and their vow of poverty, these warrior

monks became known as the "Poor Knights of Christ at the Temple of Jerusalem" and, more popularly, as the **"The Knights Templar".**

In addition to their announced tasks, under the direction of de Payens, the Knights Templar also spent much of their time and effort secretly excavating beneath the old walls to find the labyrinth of tunnels that were rumoured to exist beneath the temple. I say secretly because only these nine Knights were allowed near these excavations. Here they laboured for three years. In 1121, they sent their second-in-command, a Knight by the name of Geoffrey de St. Omer, back to France with the results of their excavations.

What were these results? No one really knows... and it is a subject that has many theories, each more bizarre than the other. Some believe they found great wealth — to support this view, the recent discovery and translation of the "dead sea" scrolls does list 619 vessels of silver and gold that were buried in the tunnels beneath the Temple. Others say they found the "Holy Grail" — the supposed cup Christ used in the last supper. Yet, still others say **they found ancient scrolls giving them secrets of alchemy and architecture.** Lastly, the most

extravagant claim — that they found religious writings telling an expanded or contradictory history of Christ and the crucifixion.

All we do know is that Geoffrey de St. Omer carried some metal artifacts back to France along with some **Aramaic** scrolls. One of the scrolls exists today in the library of Ghent University — it describes the Heavenly Jerusalem referenced in much of the Old Testament and in St. John's revelations. These treasures that the Templars returned to France add fuel to the fire for the wild speculations and theories that have surrounded the Knights Templar since that time.

(Aramaic is the ancient language of the Semitic family group, which includes the Assyrians, Babylonians, Chaldeans, Arameans, Hebrews, and Arabs.)

And, shortly after the treasures were sent to France, the Count de Anjou travelled to Jerusalem to join the order as did the Duke of Champagne and, then both returned home and bequeathed a portion of their lands to the order, so it could have financial independence. And, in Jerusalem, the excavations continued for the next seven years.

By 1127, the nine original Knights Templar had completed their excavations and their leader, de Payens, travelled to France and Scotland with more artefacts, returning to Jerusalem the following year with over 300 new Knights and title to many more lands which had been given to the order.

(The fact the number of knights continued increasing as well as the financial support they received is adequate enough proof that they were finding great success in the mission they had set out for.)

Meanwhile, a cousin of the Duke of Champagne, Bernard - the Abbot of Clairvaux - drew up a formal charter for the order, based upon that of the older Benedictine monks, and in 1128 Pope Calixtus I established the Knights Templar as a sovereign entity, equal to any country, and made them a religious order of the Church — their official name became "The Sovereign Military Order of the Temple of Jerusalem"

As a sovereign military order, the Templars had an established chain of command. The international head was Hugues de Payen, who was called **the Grand Master**. The Grand Master would appoint a Grand Prior for each political country or state and, jointly with them, appoint a Prior to head each local

Templar establishment. Under each Prior were groups of Templars called Commanderies which would be headed by a Commander. Then, underneath this superstructure were the Knights, each having had to be born to the nobility, and then a large group of freemen who were appointed as Squires and Priests or Clerics to perform the administrative and support tasks; act as engineers to build the siege equipment and buildings; or as armorers to fashion their chain mail clothing, shields and swords.

(The title 'The Grand Master' has always been used to describe the head of satanic circles, a matter which is hardly treated by the circles as a secret anymore.)

In those days, a Templar Knight was known by his shaved head, long flowing beard, and his suit of chain mail armour, over which he wore a white cape emblazoned with a **red cross**. Each of these characteristics had its purpose: the shaved head signified obedience; the long beard was an indication of strength and military prowess (particularly important in the Mideast where shaven faces were associated with femininity); the white robe signified purity; and the red cross signified their willingness to die to protect

> Christianity -- the cross in the colour of blood. The squires had black robes with white crosses and the clerics wore green robes with black crosses.

(The Red Cross has always served as a satanic symbol. Presently, much of the statues depicting Lucifer (Iblis) carry the 'red cross', which lends clear indication that this symbol has nothing whatsoever to do with 'Jesus', but rather it is the sign of 'The Anti-Christ' himself.)

> A Templar Knight took a vow of chastity. To constantly remind him of that vow, he was forbidden to ever remove his white wool loin-cloth, even for washing — even though they never raped or pillaged, you can see why the Templars became so feared — just to be downwind of one would have been a horrifying experience!

(Not removing the 'loin cloth' covering his private parts was most likely to ensure that these satanic warriors remain in constant impurity, as is the case of all satanists. Chastity has never been a Satanist feature. Yes, homosexuality and lesbianism has always been their preferred trait.)

> So, within a short 10 years since nine Knights made their pledge to each other, their order had become the equivalent of an independent nation — its lands, no matter where they were, could not be taxed and those living on them were not under the

> jurisdiction of any secular King or nobleman. Members of the order owed their allegiance only to the order and its military chain of command, but not to any secular leader.

Although individually the individual Templars had pledged "poverty" — which in that day meant "commonality of ownership" — as a communal order the Templars were rapidly becoming extremely wealthy. As with everything pertaining to the Knights Templar — this, too, fuels the speculation as to what was found under the Temple. Personally, I believe the people gave to them because they were exciting and religious (remember the overriding importance of religion in those times) — contributing to the Templars could help assure a good after-life.

Regardless of the reason, the giving of lands and money to the Knights Templar continued throughout the ensuing years. **By the end of the 12th Century, the Knights Templar were probably the single richest organization in Christendom** -- wealthier by far than any single King or country and wealthier than the Catholic Church itself. Almost 40% of the land in Spain was under Templar

ownership; while in France and England, Templars owned 18% and 22% of the land, respectively.

During this time, members of the Knights Templar and relatives had become related to the leading political figures of their time. The new King of Jerusalem, Baldwin III, was now a member of the order. So was the Count of Anjou, whose son married Princess Matilda, the granddaughter of both William the Conqueror (King of England) and Malcolm III (King of Scotland). In the near future, the product of this marriage would be Henry II, the founder of the Plantagenet dynasty which would rule England for over 300 years. The Plantagenets always maintained close connections with the Templars.

When Henry II of England murdered Thomas Becket, his penance was to contribute sufficient funds each year to the Knights Templar to maintain 200 Knights in the holy land. When the second Plantagenet King, Richard the Lionheart, chose his last resting place, he chose an Abbey of the Templars in France. And when Richard's brother, King John in England faced a rebellion from his own vassals, his advisor and protector standing by his side was the English Grand Prior. The document

King John was advised to sign would later be called "The Magna Carta".

Meanwhile, in the Holy Land, the Muslims did not acquiesce to the new rule of the European Jerusalem Kings. In a fateful battle on July 4th, 1187 on a plateau between two hills called the Horns of Hattin, Saladin's armies defeated the major Christian force. After the battle over 300 Templar Knights and thousands of foot soldiers lay dead on the battlefield. Saladin ransomed all of the surviving nobles, except the Knights Templar and Hospitallers who were lined up and, at Saladin's command, had their heads chopped off, one by one, in front of cheering Muslim officers. To compound matters, Saladin also captured the "True Cross" that the Christians would carry into battle with them and announced he would place it on the threshold to his palace in Damascus -- so that every Muslim coming to visit the Palace would have to wipe his feet on it. Later that year, with the Christian forces in the Holy Land decimated from this battle. Saladin successfully captured Jerusalem.

The European Kings finally woke up and launched a Third Crusade later that year (led by Richard the Lionheart) in an unsuccessful attempt to recapture

the Holy City and recover the True Cross. Although it was successful along the coast cities, Jerusalem was not retaken and remained in Muslim hands. A Fourth Crusade in 1202 and the Fifth Crusade in 1229 were required. In this last crusade, a treaty was made with the Muslims that Jerusalem would be placed under Christian control, but the destroyed walls or fortifications could not be rebuilt — in effect, this meant the city could not be defended. But, at least, a victory could be claimed and the Crusaders left for home.

By the mid-1200s, the Templars were at the pinnacle of their power. At their extensive eight square block Priory compound in the centre of Paris, they hosted Henry III of England and arbitrated the settlement of the differences between the English King and Louis IX of France, which resulted in the Treaty of Paris in 1259. At this time, there were over 900 Templar priories covering every capital throughout Europe and in many smaller cities. Outside the cities, Templar land holdings were extensive, giving the order a yearly income that rivalled that of any Kingdom.

Back in Europe, and in many areas, the Templar Knights were the most powerful military force in

the area. In military matters, the Templar Knights had become legendary. They adopted many tactics learned from fighting the Saracens and Mongols (one was the ability to have the Templar cavalry "wheel" while at full gallop in a charge, changing direction suddenly on the enemy; another was the feigned retreat wherein the middle of the line collapses and retreats as in a rout encouraging the enemy to pursue spreading out his forces — then, the rout stops and the counter-attack begins while the enemy finds he has been flanked and surrounded by hidden troops. A third was the introduction of light cavalry and the curved cavalry saber, which the Templars learned and modified from their Muslim opponents. Further, many Templar manoeuvres called for lengthy training on tactics and coordinated movements — something unknown in medieval Europe. **Lastly, since the Templars would never pay ransom for a captured Knight, Templar Knights rarely surrendered, but fought to the death.**

Because of the command structure of their order, the fact that Templar Priories spanned all of the Mediterranean and Europe, and the trust many people had in the Templars' integrity and code of

> honour, **the Templar Priories became the world's first international banking system.** An individual could deposit his gold at any Templar Priory, receive a note attesting to that fact from the Prior, and then turn in that same note for gold at any other Templar Priory. Although no interest was charged (since charging interest was a sin in the Church at that time), a donation for this service was expected. In keeping these accounts and others, the Templar treasurers devised a form of bookkeeping that was the fore-runner to our double-entry systems used today.

(Note should be taken of the power advantage that the Templar Knights acquired just after finding their treasure at al-Aqṣā. The article above sheds sufficient light upon the issue of the Templar Knights and the hidden agenda behind the crusades. It was a treasure that satanists needed to bring back to their master, who would most probably be dajjāl, and with this treasure they indeed returned. The full details of this treasure will perhaps always remain a mystery, but when one ponders over how it empowered Shayṭānī forces thereafter, one will get a fair idea of its worth and will understand why dajjāl needed it so urgently.

The city of Jerusalem was captured in the year 1099 (492 A.H.), four years after the crusades began. The treasure that

the Templar Knights were sent to find most probably reached the shores of Europe within the next ten years or so, thus one could say that five hundred years after the Hijrī a new chapter began with regard to dajjāl, during which he would now start building up for an 'emergence', the like of which had never been seen or imagined before.

As for what thereafter happened to the Templar Knights, the article quoted above further on discusses this in detail too. Since it does include some interesting points, a gist of it shall be mentioned below.

What Happened to the Templar Knights?

In 1285, Philip IV (known as Philip the Fair, because of his complexion,) at the age of 18 became King of France. However, his grandfather (Louis IX) and father (Phillip III) had spent the country into bankruptcy and beyond. Its biggest lender over the last hundred years had been the Templars and now Phillip calculated that it would take France over 300 years to pay off their debts to the Templars. In fact, he was so poor that he had to borrow the dowry he needed to complete the capstone of the recent peace with Edward I of England-- the marriage of his daughter, Isabella, to Edward I's son, the Prince of Wales. Who did he get it from? -- the Templars, of course.

So, Phillip increased taxes throughout the land and

implemented a tax upon the property of the church itself. Although Pope Boniface VIII had allowed Philip's grandfather the right to do this once before, the Pope did not approve of Philip's action and issued a Papal Bull in 1302, forbidding the clergy in France from honouring the tax. Philip responded by forbidding the export of any gold or silver from France, preventing the French clergy from supporting Rome. Philip, in a last effort to raise money, "salted" the coinage of the realm, reducing the amount of gold and silver in the coins.

This last devaluation caused a revolt in 1303. Mobs streamed down the Paris streets, and Philip had to retreat into the Templar compound for sanctuary. After three days, the riots faded and Philip felt safe enough to leave the compound and return to his palace, but he realized something must be done. As the King of France, he was poorer than the Templars; as the King of France, he could not even protect himself from his own citizenry and had to beg the Templars for sanctuary. He realized, in fact, that as long as he owed the Templars so much money, as long as he could not tax their land, as long as the Templars were more feared than his own army, then he was King in name only.

But the Templars were not only militarily strong, they were sovereign. Phillip had no legal right to touch them in any way. The only person that could act against the Templars was the Pope. And the Pope could only act if the Templars, as an

order, were guilty of crimes against the Church.

Phillip turned for advice to his Counsellor, William de Nogaret, who devised an ambitious and most devious plan:

Step One was to remove Boniface VIII as Pope

Step Two was to have a Pope elected who would be controlled by Phillip

Step Three was to get the Pope to find the Templars guilty of crimes against the Church so Phillip could declare his debts void and confiscate the Templar treasury and property.

To implement the first step, De Nogaret charged that Boniface VIII was unfit to be Pope, accusing him of all sorts of heinous crimes. The Pope reacted by excommunicating DeNogaret and Phillip and called a Council to approve interdiction against the French clergy who supported him (in effect, closing all the churches in France). Interdiction, if carried out, may have very well turn the French nobles and people against their king, so Phillip had to act fast. He sent De Nogaret immediately to Italy and to make an alliance with the powerful Colonna family who had their own designs on the papacy and hated Boniface. Together, in a matter of weeks, they raised an army of 1,500 and kidnapped the elderly Pope, beat him severely and vandalized the Papal Palace. The Pope confined to a tower room without medical

attention died a few weeks later. Now, there being no Pope - there would be no interdiction.

As part of the same agreement with the Colonna family, the Colonna faction among the bishops combined with the French Bishops to elect an Italian Pope, Boniface IX, who had always been friendly with Phillip. But, after nine months, when Boniface IX showed his independence, he was found poisoned -- it is thought by orders from de Nogaret.

After over a year of bickering about a new successor by the Italian Bishops who had a majority, De Nogaret suggested a solution. The Italians would propose three candidates and the French Bishops would select a Pope from among the three. It was accepted. And DeNogaret had what he wanted. From among the three candidates, DeNogaret could now bargain secretly among the three and find the candidate whose desire to be Pope would get him to agree to Phillip's conditions.

Bernard de Goth was the perfect choice. In his past, he had denounced Phillip and sided with Boniface XIII... but, now, hungry for the wealth and power of the Papacy, he had agreed to Phillip's conditions and was elected Pope Clement V in 1305.

But even though Phillip had the Pope in his pocket, he could not yet move against the Templars -- this had to wait until

his arch enemy, Edward I of England had died. Action against the Templars could not be taken if Edward I, a great friend of the Templars, was still alive. A year later, Phillip got the news he was waiting for .... Edward I, one of England's greatest Kings, died. Phillip now could undertake his most audacious act.

The Templars as a sovereign, military order did not let non-Templars into their meetings... in fact, they posted armed guards so the meetings could not even be over-heard. This secrecy combined with envy for their power and wealth gave rise to gossip regarding what went on behind the closed doors. Further, after Jerusalem had fallen, people always looked for a scapegoat. Due to the Templars integrity in honouring treaties with the Saracens (even when the Christian Kings did not) and the Templars' trade with the Muslims, rumours abounded that the Templars had not done all they could to protect the holy land.

But, to Phillip and DeNogaret, this foundation of rumours and gossip could be built upon. De Nogaret had paid an ex-Templar to state that the Templars actively practiced heresy. This ex-Templar was not the most believable witness since he had been dismissed from the order for the crimes of embezzlement of funds and the attempted murder of his Prior. But, no one else could be found. The charges were so numerous and outlandish as to almost be laughable...

including worshiping idols of skulls and cats, spitting and urinating on the cross, and sodomy (a favorite of DeNogaret, since he had used that same charge against Boniface).

Now, Phillip took these charges to the new Pope Clement V. Even though the Pope was in Phillip's pocket, he was sceptical and refused to believe Phillip. Phillip persisted. The Pope, cognizant of the fate of his immediate predecessors and able to see Phillip's army outside of his Palace, reluctantly, agreed to convene a panel to hear whatever evidence Phillip could bring. Now with the Pope's agreement to hear charges of hearsay, Phillip could use this as an excuse to move against the Templars.

The Templar Grand Master, Jacques de Molay was already on his way to visit the Pope to discuss de Molay's proposal for a new Crusade. Phillip now invited him to Paris first. De Molay naively accepted, thinking that to have Phillip committed to his plan would help assure a favourable decision by the Pope. A Templar fleet of six galleons sailed from Crete to Marseilles and, then, De Molay marched to Paris with an armed escort of sixty Knights guarding a Templar shipment of 150,000 gold florins for the Templar Treasury. Arriving in the late summer, he was royally received by Phillip and publicly praised. After all, in addition to being the leader of the Templars, he was the godfather for Phillip's own son and heir. De Molay stayed in the Templars Paris Headquarters

acting as if he was blissfully ignorant of Phillip's true plan. But, as we will see, he probably was not!

Finally, Phillip thought the time was right. Acting in the same manner he had with the Jews a year before, Phillip dispatched secret orders through France once more. In the early morning of Friday, the 13th of October, 1307, (and this is the reason the date Friday the 13th is so infamous) the French army broke the wax seal of their secret orders and placed all the thousands of Templars in France in chains. The stated reason for the arrests was as follows:

Quoting from Phillip's Orders to His Officers:

"A bitter thing, a lamentable thing, a thing horrible to think of, too terrible to hear, a detestable crime, an execrable evil deed, an abominable work, a detestable disgrace, a thing wholly inhuman, foreign to all humanity, has, according to the reports of several persons worthy of faith, reached our ears, not without striking us with great astonishment and causing us to tremble with violent horror...."

As you can see, Phillip's orders never said what exactly the Templars were guilty of... in fact, it was said to be so vile that no one should write it or hear it... but, the letter ended...." .... all members of said order will be arrested, without exception, imprisoned and reserved for the judgement of the Church."

Phillip had cloaked his actions in the veil of the Pope's permission for him to bring evidence to the Panel. Although Phillip had no legal right to touch the Templars, he pretended he was acting for the Church, which had the right to investigate heresy. Similar announcements were made the following Sunday from every church pulpit and posted in public places — Phillip wanted to quickly destroy the reputation of the Templars.

And investigate it, Phillip did. As soon as the Templars were arrested, the "inquisition" into their crimes began. Phillip's own men conducted the investigation with the specific charge "to spare no means of torture". Therefore, if a Templar answered "no" when asked to admit to DeNogaret long list of heretical actions, the Templar would be placed on the rack, or have his testicles squeezed, or his eyes put out with a hot poker, or have his feet roasted over charcoal. It wasn't surprising that many said "yes" -- what was surprising is that many committed suicides, rather than be forced to admit a falsehood.

When word of Phillip's action reached Pope Clement V, the Pope was furious! He wrote Phillip reminding him that the Pope had specifically said he did not believe Phillip's charges. Clement stated he had only approved a quiet inquiry by a Papal Commission. Phillip said the inquisition was only to gather evidence. Clement then removed his Papal sanction of

any inquisition by officially removing any Church participation. But Phillip paid no attention and the tortures continued conducted by his own men, without any clerics present.

Phillip was beside himself. Yes, he had captured a large number of Templars in France. But, somehow, the Templars' had known about his plans. The Paris Treasury having a value of millions of gold florins had disappeared. The Templar fleet had sailed from Marseille, La Rochelle and other French ports during the night preceding the arrests. And, the manning of many of the Templar was not at the expected compliment.

Evidently, to allow the Templar records, treasury, and certain Templars themselves to disappear, the vast majority of French Templars including the Grand Master, Jacques de Molay, had stayed behind pretending that they were unaware of Phillip's plan. To be fair, although the Templars may have known about Phillip's arrests, I doubt they knew of the planned torture. They must have believed Phillip's action would only effect their temporary arrest and that it would be reversed by the Pope. For the next eight years, Grand Master de Molay sat in prison firmly believing that the Pope would arrange their release and restore his blessing to the Order.

Regretfully, de Molay had underestimated Phillip and over-estimated the integrity of the Papacy. Phillip again sent a

small army to camp in sight of the Pope's palace. The Pope issued a Bull on November 22nd that totally reversed his position. It praised Phillip for his efforts to protect the Church and charged all Kings in Christendom to arrest any Templars in their lands and torture them to obtain confessions of heresy.

However, the only countries that followed the Bull were the Kingdoms of France (of course) and city states in Italy. Most of the other Kings virtually ignored the Bull. In England, Edward II gave it lip service... he had it published in the English churches, and then delayed by three weeks implementing it. Surprisingly, after three weeks' notice, only two Templars could then be found in all of England and by then the total value of the Templars' London Treasury, was less than 200 pounds. English tribunals convened in London and York could not find any reliable evidence of heresy.

In Scotland, Robert the Bruce accepted the Templars with open arms and ignored the Pope entirely. In fact, in 1314, at the Battle of Bannock when Scotland won its freedom, Robert the Bruce was fearfully outnumbered and losing until a large contingent of Knights Templar cavalry in full Templar uniform, white capes and red crosses flying, charged over the hill. The English foot soldiers, who eighteen years prior had defeated William Wallace with the help of the Templars, were so shocked at the sight and fearful of the reputation, that

they turned and fled.

In Portugal, King Denis I after hearing the charges, declared that his investigation found all Portuguese Templars innocent of heresy. However, to avoid a continuing conflict with the Pope, he disbanded the Templars and allowed them to immediately form a new order, loyal to him, called the Knights of Christ. Its uniforms and insignias stayed exactly the same. In fact, over the next two hundred years, many of the most famous Portuguese navigators, such as Vasco da Gama, were members of the Knights of Christ. The red cross on Christopher Columbus's sails was a replica of the Knights of Christ cross, not any symbol of the Spanish crown or Catholic Church as is commonly assumed. Columbus had artists paint the red crosses on his sails to dedicate his voyage in honour of the order and its individuals who had gone before him creating his navigational instruments and charts.

In Spain, similar arrangements were made; however, since Templars owned over 40% of all the land in Spain, the Spanish King did seize most of it back before re-establishing the order under a different name. In Germany, Templars were invited to forswear their Templar vows and join the Teutonic Knights. Those who did not could simply keep travelling east into Russia, where the Pope's influence was not present. (As a footnote, this Russian portion of the Templar history was only recently discovered and is still under documentation).

Phillip, however, still had a problem. He had thousands of Templars locked up in his dungeons, who ostensibly were under the Pope's protection. What could he do with them? He kept pressuring the Pope, so that three years later, the Pope called for a Council to convene in 1310 and formally placed the issue of the alleged heresy of the Templars on its agenda. To prepare for the Council, the Pope appointed a Papal Commission of Bishops to make recommendations to the Council.

The Commission asked that any Templar who wished to defend the Order would be heard — it was expected that none would. You see all those individuals who had not confessed to heresy were obviously dead by now since the torture would not stop until the individual confessed or died. Those who were still alive had confessed and after a prison sentence would eventually be released. However, once a confession was obtained, a Templar who recanted his confession would be considered a relapsed heretic and burnt at the stake.

The Commission was shocked when 546 Templars stated they wished to reverse their confessions and defend the Order. *The commission* heard from three representatives of this Group that all the confessions were false and extracted only be most grievous torture. One of the three had to be carried into the Commission because his arms and feet had been burnt off prior to obtaining the confession.

Only two of the six Bishops on the Commission were French, the other four were becoming increasingly alarmed that the whole Templar issue was a hoax perpetrated on the Church by Phillip. They called for a full hearing and invited the other Templars to testify. Phillip could not allow this. The day before the Templars were to mount their defence, Phillip had the 54 of those who were scheduled to testify burnt at the stake. Prior to lighting the fires, they were offered clemency if they would simply tell the commission that their original confessions were valid -- not one did. The next day, Phillip took 120 more that were scheduled to testify and had them burnt at the stake also. The Commission adjourned, knowing what Phillip was doing, but powerless to stop it.

In 1311, the Council of Viennes met and both Phillip and Pope Clement were greeted by a surprise. Fully 80% of the Bishops at the Council supported a motion granting safe passage and protection to any Templar that wished to address the Council. The next day, seven Templar Knights appeared on horse in full armour and wearing the white cape with the red cross. The Pope (still in league with Phillip) immediately ordered their arrest, before they could address the Council. The Council rebelled and forced the Pope to release the Templars. He did, but before they could be heard, the Pope immediately adjourned the Council for six months. The Templars rode off and were never seen again.

When the Council reconvened, the Pope announced the charges of heresy had been dropped! However, the Pope also removed his Papal charter for the order on the justification that, with all the past controversy, no new members would join it and so it could no longer assist in future Crusades. Lastly, although Pope Clement issued another Bull where he specifically said he personally believed the Templar Order was innocent of all charges, he did not cancel his previous order to arrest any Templars that had not been questioned and submit them to inquisition. Therefore, the Templars who had not been imprisoned still had to stay in hiding.

Lastly and importantly, the Pope directed that all Templar properties be turned over to the Knights Hospitallers (which eventually became the Knights of Malta) which were a smaller and younger order with which the Templars had a bitter and hard-fought rivalry. Of course, in France, Phillip had already stolen all the wealth and lands, but in England the Hospitallers inherited most of the former Templar property. The Templars delayed their reaction to this for over 70 years.

Now, since the order was no longer under the protection of the Pope, Phillip was free to dispose of the imprisoned Templars as he chose. He gave amnesty to those who had confessed to heresy and had not recanted their confession, but ordered them out of France. Phillip had kept the Grand

Master, De Molay, confined in solitary and both he and the Pope had continually refused to see him. Phillip now believed that, with the Order disbanded by the Pope, De Molay, who had confessed under grievous torture, would, in public, confirm his confession to heresy to gain his freedom. Believing he had De Molay's agreement, Phillip agreed to a mass public meeting. However, when de Molay was finally allowed to speak, De Molay stated that all the confessions were false and said, knowing this statement would be his death warrant ".... life is offered to me, but at the price of infamy. At such a price, life is not worth having."

Phillip was furious. He had De Molay immediately taken to a small island in the middle of the Seine and roasted to death in the most painful way possible --- slowly over a bed of charcoal. It is said that, before he lost consciousness, De Molay called upon both Pope Clement and Phillip to meet him for judgement before the throne of God in a year's time." Both Phillip and Clement died mysteriously within months thereafter.

Was this the end of the Knights Templar???? What happened to the Paris and London treasuries that Phillip and Edward could not find? Where did the Templar fleet from Marseilles and La Rochelle sail to????

The truth is — no one knows! And this lack of knowledge has

fuelled speculations that continue to produce new theories and a multitude of books to this very day!

Here's what we do know... after the formal disbandment of the Templars -

It is believed that a formal Knights Templar cavalry rode with Robert the Bruce at the Battle of Bannockburn in 1314. Some group with an excellent secret organization led the Peasants Revolt in England in 1381 and seemingly sought their revenge upon the Hospitallers, killing their leadership and dismantling their buildings through England. As mentioned earlier, the Hospitallers, who were arch rivals of the Templars, had tried to convince the Pope to merge the two groups to be headed by a Hospitaller. Most importantly, they had lobbied for and received title to the Templar properties after 1306.

The St. Clair family (whose ancestor, William St. Clair, had been among the first Templar Knights to visit Jerusalem in 1128 and whose sister married Hughes de Payens, the founder of the Templars) built the Roslyn Church between 1440 and 1490 which depicts Templar Knights and is dedicated to them -- it also is a perfect duplicate of the Temple of Jerusalem.

There is increasing evidence that freemasonry which appeared publicly for the first time in the mid-1600s may

have had its origins in a continuation of the squires and artisans of the Knights Templar and modern freemasonry incorporates many of the Templar customs and rituals.

There is a disputed claim that the Duke of Orleans, as Grand Master, called a Convent of the Knights Templar at Versailles in 1705. A list called "The Charter of Larminius" was published in 1785 claiming to be a list of the unbroken chain of the Grand Masters of the Order from 1129 until 1785.

During the French revolution, the Knights Hospitallers were again singled out and the leadership denounced and sent to the guillotine and their properties demolished. No similar effort was made against any Templars, although they were believed to be active in France at this time.

In 1804, Napoleon Bonaparte officially recognized the Knights Templar and encouraged his officers and the nobility in France to join.

In 1814, King Louis XVIII of France agreed to become the royal protector of the order following a meeting with the Templar Grand Prior of England -- British Admiral Sir William Sidney-Smith, Commander of the British Fleet.

In 1830, Templars were active in the leadership of the second French revolution when Charles X attempted to restore an absolute monarchy in France.

In 1833, Templars were active in the Belgium revolt against the Dutch, which resulted in the independence of Belgium in 1833.

In 1845, Pope Gregory XVI offered to restore the Papal charter to the Order on the condition that the Order expel any non-Roman Catholic Templars. Since the Templars have been an ecumenical order since 1310 and many Templars (although still a minority) were of other Christian faiths, the Templars declined.

Of course, what I have just told you, you will not find in most history books. If they mention the Templars at all, they usually state that the Knights Templar effectively ended with De Molay's death. The Belgium Priory of the Order has documents regarding the re-establishment in France and Belgium in the late 1700s and early 1800s. We, as the modern-day successors of this proud Order, maintain a dual position on this issue. Certainly, we are grateful we can document the Orders' modern history from 1804 onward. And, although history has not yielded its secrets of what happened to the Templar fleet, the Templar treasuries, or its Knights and organization, we remain hopeful that some discoveries at a future time will answer some of the anomalies that still exist.

As of now, there are only fascinating hints of what may be known someday. First, there is the list of Larminius, discovered in the early 1700s which purports to show the

Grand Masters of the Sovereign Military Order of the Temple of Jerusalem from its inception through the late 1700. Additionally, the Templar Priories in Scotland have produced a history which they claim is documented tracing the history of the Order in Scotland from 1300 to present.

Lastly, a recent book proposes a very rational explanation (compared with many of the more esoteric stories) which proposes that the Templars, both before and after 1305, were instrumental in the founding of the five Swiss Canons and formation of modern-day Switzerland. Perhaps it is not circumstantial that the Templar emblem and colours appear not only on the Swiss national flag, but on the flag and arms of each of its five Canons (states)... or that Switzerland is the centre of international banking... or that Switzerland has always promoted the free exercise of Christian religions of all sects.... or of the reasons for Switzerland's legendary neutrality in all world conflicts.

Today, the Sovereign Military Order of the Temple of Jerusalem continues to exist. The Order has over 5,500 Knights and Dames in Priories and Commanderies throughout the United States and Europe, northern Africa and South America -- its largest being a priory composed strictly of the military command officers of NATO. It is a recognized International Organization of the United Nations.

To maintain its ability to invest individuals with knighthood, the Order must have both a royal protector and a religious protector. At present, its royal protector is Princess Elizabeth of Schleswig-Holstein and its religious protector is His Beatitude Maximos Hakim, Greek Orthodox Patriarch of Antioch and all the East, of Alexandria and Jerusalem.

The Knights and Dames of the Order come from all walks of life, although there is a preponderance of present and former military command officers. Also, you will find a large number of diplomats from all nations and former heads or high-ranking officials of many governments and church leaders from many various denominations. Some examples would include: seven former Cabinet and sub-cabinet officials of President Ronald Reagan's administration, the present or former Ambassadors of Israel, France, Bolivia, Italy, Romania, Hungary, Egypt, Switzerland, Portugal, and the present Under-Secretary of the United Nations.

But what do these people do? A Templar Knight today takes the same vows as did the Templar Knights 950 years ago. They no longer wear a white wool loin cloth and the definition of "chastity" has been redefined to upholding the marriage vows, a seemingly difficult task in today's society. Likewise, "poverty" is defined as a viewpoint of not making economic motivation and material desires a priority in your life. "Obedience" is personal obedience to the Christ's

teachings, as well as following the command structure of the Order. For a Templar Knight, an individual's first obligation as a Christian to continually strive to perfect his own Temple to God, which should be a daily challenge.

As you may see, the Order's thrust is the same as the Templars of old — to assure the establishment and maintenance of the freedom to worship God and Christ as each of us may understand him. The public purpose of the order is to defend and promote the ability of all Christians to practice their religion and to extend the hand of Christian charity where needed. Much like the Templars of old when they organized and funded the construction of churches throughout Europe, the Order supports churches and historical sites, regardless of denomination, in the Holy Land. In addition to annual funding, in August 2002, the Order sent a delegation to meet with and inspect the Church of the Nazarene to assess how the Order could assist in the repairs to this historic church inflicted by the recent conflicts in that area.

Responding to an immediate need in 2002, the Order in the US has suggested that each Priory sponsor a classroom in Afghanistan and this effort has been recognized by the King as assisting over 5,000 Afghan women restart their education. In Serbia, in the late 1990s, the Order was instrumental in changing the "NATO rules of engagement" to protect Serbian

Christians as they sought to practice their religion (The Metropolitan of the Serbian Orthodox Church credits this effort in saving of over 2,500 lives). In Russia, since the mid-1990s, the Order worked with His Beatitude Alexis II to re-establish the Russian Orthodox Church throughout Russia, in the construction of the new Christ the Saviour Cathedral in Moscow and the establishment of a medical/church train to travel throughout Siberia where formal churches do not exist. The Order supports efforts to improve understanding among the world religions through the Centre for Peace & Diplomacy (run by a Templar Knight) which recently has sponsored meetings with Sudan, Iran and Pakistan bringing together religious and community leaders. The Order is also active with Knightsbridge International (run by Templar Knights) to bring food and medical treatment to war-torn areas in the Philippines, Afghanistan and Iraq where the fighting deters other established charities from involvement. Local Priories may also choose other local charities to assist the "lame, ill and needy".

The Order only becomes involved when three criteria can be met: (1) the Order acts through established existing organizations, (2) the network of the Order's members can bring resources to bear on the matter at hand, and (3) the Order's activities can make a discernible difference. The vast majority of the Order's activities involve no attempt at recognition for the Order or the individuals involved.

Perhaps, the inscription that Sir Thomas Lawrence (better known as Lawrence of Arabia) had placed on his gravestone tells it better -- an inscription which has been and is the phrase all the Knights Templar repeat when corresponding with each other: "NON NOBIS DOMINE NON NOBIS — SED NOMINI TUO DA GLORIAM" or in modern English: "Not unto us, O Lord, not unto us; but unto thy name glory" and the rest of the psalm is "...for thy mercy and thy truth's sake." This Psalm was dedicated to the Templars by Saint Bernard for, in the founding of the Templar Order, he saw the last and best defence of Christendom.

And, as an old Scot Templar once told me, it remains true "for seven times since 1128 AD the Templars have stood at the gates of civilization against tyrants and barbarians. In Spain, it was against the Muslims, in Syria against Mongols, in Egypt against the Mamlukes, and four more instances in more modern times. And, when that evil next appears, as when it did with the Templars of old, it will find a Knight Templar on guard at the gate"

(NOTE: Whosoever has been blessed with the light of Īmān will not find it difficult to discern the proximity that this satanic group enjoys with the devil. Under the names of Templar Knights, Freemasons, Illuminati, etc., these devilish groups operate. And when one ponders over the signs utilized by these satanic groups, which gives a strong

indication to a one-eyed master over-seeing their efforts, one will then not find it difficult to consider the possibility of their master being none other but dajjāl himself. And Almighty Allāh knows best.)

The Fall Of Constantinople And The Beginning Of The Renaissance

The relationship between dajjāl and Jerusalem, and how dajjālī agents knew of secrets scrolls and treasures buried under al-Aqṣā, is indeed one that requires a detailed discussion. *In Shā' Allāh* in another book this will be discussed.

As for where 'the treasures and scrolls' acquired from the Templar Knight's years of excavation under al-Aqṣā were taken to, that still remains a mystery.

What has been recorded however is that after the Muslim conquest of Constantinople, in 857 A.H. (1453), many Greek scholars migrated from Constantinople to the Italian cultural centres, chief among them being Florence. They brought along with them ancient manuscripts, which had been dissociated from history for centuries. These manuscripts included ancient Egyptian and Greek philosophies of Hermeticism, Gnosticism, Alchemy, Neo-Platonism, and Kabbala among many others. These ancient philosophies suddenly received patronage from the financiers of the Renaissance, the most notable among them being the Medici family who could be considered as the patrons and the custodians of the Renaissance as well as the founders of the modern-banking system.

In the first chapter of this book, *'The beginning of the Renaissance or the Quiet/Un-noticed Re-birth of dajjālī power in Europe'* much detail has been given regarding 'Horus' and the similarities this figure has with dajjāl.

If Horus is truly dajjāl, the Renaissance, which means re-birth, will then be a term that signifies the re-birth of dajjāl, or of dajjālī power. The world-changing events that followed the Renaissance would thus form part of that 'emergence of dajjāl «خروج»' that had occurred after the conquest of Constantinople. A summary of some of those events is as follows:

The Middle Of The 15th Century (1453-1500)

In European history, the 15th century is seen as the bridge between the Late Middle Ages, the Early Renaissance, and the Early modern period. Many technological, social and cultural developments of the 15th century can in retrospect be seen as heralding the "European miracle" of the following centuries.

It also marked the beginning of the 'Age of Sail' in which Spanish and Portuguese explorations led to the first European sightings of the Americas (the New World)

During this century, the initial effects of kabbala began being felt in and around the European lands. Through the effects it

produced during this era, the following 'devilish goals' were realized:

- The Renaissance, which would affect philosophy, science and art
- The beginning of The Age of Discovery
- The rise of The Modern English language
- The introduction of the noon bell in the Catholic world
- The establishing of public banks
- The advancing of the printing press in Europe
- The discovery of the Americas by Christopher Columbus (1492), which was perhaps the greatest of their devilish aspirations realized during this century, due to the role which 'America' was one day to play in dajjāl's filthy web of deception.

The 16th Century (1501-1600) - The Rise Of The West

During the 16th century, Spain and Portugal explored the world's seas and opened worldwide oceanic trade routes. Large parts of the New World became Spanish and Portuguese colonies, and while the Portuguese became the masters of Asia's and Africa's Indian Ocean trade, the Spanish opened trade across the Pacific Ocean, linking the Americas with Asia.

In Europe, the Protestant Reformation dealt a major blow to the authority of the papacy and the Roman Catholic Church. European politics became dominated by religious conflicts, with the groundwork for the epochal Thirty Years' War being laid towards the end of the century. In Italy, Luca Pacioli published the first work ever on accounting and Galileo Galilei made the first thermometer. In United Kingdom, the Italian Alberico Gentili wrote the first book on public international law and divided secularism from canon law and Roman Catholic theology.

Copernicus proposed the heliocentric universe, which was met with strong resistance, and Tycho Brahe refuted the theory of celestial spheres through observational measurement of the 1572 appearance of a Milky Way supernova. These events directly challenged the long-held notion of an immutable universe supported by Ptolemy and Aristotle, and led to major revolutions in astronomy and science.

During this century, through the secret science of kabbala, the rise of satanic Empires in the West began. During this era the following 'scientific goals' were realized:

- Introduction of the spinning wheel revolutionizes textile production in Europe.

- 1500: First portable watch is created by Peter Henlein of Germany.
- 1513: Juan Ponce de León sights Florida and Vasco Núñez de Balboa sights the eastern edge of the Pacific Ocean.
- 1519–22: Ferdinand Magellan and Juan Sebastián Elcano lead the first circumnavigation of the World.
- 1519–1540: In America, Hernando de Soto expeditions map the Gulf of Mexico coastline and bays.
- 1540: Francisco Vásquez de Coronado sights the Grand Canyon.
- 1541–42: Francisco de Orellana sails the length of the Amazon River.
- 1545: Theory of complex numbers is first developed by Gerolamo Cardamo of Italy.
- 1558: Camera obscura is first used in Europe by Giambattista della Porta of Italy.
- 1565: Spanish settlers outside New Spain (Mexico) colonize Florida's coastline at St. Augustine.
- 1565: Invention of the graphite pencil (in a wooden holder) by Conrad Gesner. Modernized in 1812.
- 1568: Gerardus Mercator creates the first Mercator projection map.
- 1572: Supernova SN 1572 is observed by Tycho Brahe in the Milky Way.

- 1582: Gregorian calendar is introduced in Europe by Pope Gregory XIII and adopted by catholic countries.
- c. 1583: Galileo Galilei of Pisa, Italy identifies the constant swing of a pendulum, leading to development of reliable timekeepers.
- 1585: earliest known reference to the 'sailing carriage' in China.
- 1589: William Lee invents the stocking frame.
- 1593: Galileo Galilei invents a thermometer.
- 1596: William Barents discovers Spitsbergen.

17th Century (1601-1700) – The Scientific Revolution

During this century major changes in philosophy and science occurred, due to which this era became known as the era of 'The Scientific Revolution'. During this period, the following dajjālī successes were realized:

- Banknotes reintroduced in Europe.
- Central Banking in France and modern Finance by Scottish economist John Law.
- 1605: Johannes Kepler starts investigating elliptical orbits of planets.
- 1605: Johann Carolus of Germany publishes the 'Relation', the first newspaper.
- 1611: King James Bible or 'Authorized Version' first published.

- 1612: The first flintlock musket likely created for Louis XIII of France by gunsmith Marin Bourgeois.
- 1616: Niccolò Zucchi describes experiments with a bronze parabolic mirror trying to make a reflecting telescope.
- 1620: Cornelius Drebbel, funded by James I of England, builds the first 'submarine' made of wood and greased leather.
- 1623: The first English dictionary, 'English Dictionarie' is published by Henry Cockeram, listing difficult words with definitions.
- 1628: William Harvey publishes and elucidates his earlier discovery of the circulatory system.
- 1637: Dutch Bible published.
- 1637: Teatro San Cassiano, the first public opera house, opened in Venice.
- 1637: Pierre de Fermat formulates his so-called Last Theorem, unsolved until 1995.
- 1642: Blaise Pascal invents the mechanical calculator called Pascal's calculator.
- 1642: Mezzotint engraving introduces grey tones to printed images.
- 1643: Evangelista Torricelli of Italy invents the mercury barometer.
- 1645: Giacomo Torelli of Venice, Italy invents the first rotating stage.

- 1657: Christiaan Huygens develops the first functional pendulum clock based on the learnings of Galileo Galilei.
- 1662: Christopher Merret presents first paper on the production of sparkling wine.
- 1663: James Gregory publishes designs for a reflecting telescope.
- 1669: The first known operational reflecting telescope is built by Isaac Newton.
- 1676: Antoni van Leeuwenhoek discovers Bacteria.
- 1676: First measurement of the speed of light.
- 1679: Binary system developed by Gottfried Wilhelm Leibniz.
- 1684: Calculus independently developed by both Gottfried Wilhelm Leibniz and Sir Isaac Newton and used to formulate classical mechanics

18th Century (1701-1800)- The Era Of Enlightment

During the 18th century, the Enlightenment culminated in the French and American revolutions. The true meaning of 'The Enlightment' was that one was now exiting the darkness of religion (*Naʿūdhu Billāh*) and entering into the light of modern, secular thought and freedom.

Philosophy and science increased in prominence. Philosophers dreamed of a brighter age. This dream turned into a reality with the French Revolution. At first, the

monarchies of Europe embraced Enlightenment ideals, but with the French Revolution they feared losing their power and formed broad coalitions for the counter-revolution.

The Ottoman Empire underwent a protracted decline, as it failed to keep up with the technological advances in Europe. The Tulip period symbolized a period of peace and reorientation towards European society, after victory against a burgeoning Russian Empire in the Pruth River Campaign. Throughout the century, various reforms were introduced with limited success.

The 18th century also marked the end of the Polish–Lithuanian Commonwealth as an independent state. The once powerful and vast kingdom, that was once able to conquer Moscow and defeat the great Ottoman armies, collapsed under numerous invasions. Its semi-democratic government system was not robust enough to rival the neighbouring monarchies of the Kingdom of Prussia, the Russian Empire and the Archduchy of Austria which divided the Commonwealth territories among them, changing the landscape of Central European politics for the next hundred years.

Great Britain became a major power worldwide with the defeat of France in the Americas in the 1760s, and the conquest of large parts of India. However, Britain lost much

of its North American colonies after the American Revolution, which was actively helped by the French. The Industrial Revolution started in Britain in the 1770s with the production of the improved steam engine.

Despite its modest beginnings in the 18th century, it would radically change human society and the environment.

Landmarks reached by the rising western empires during this period include, amongst others:

- 1712: The Steam Engine invented by Thomas Newcomen
- 1714: The Mercury thermometer by Daniel Gabriel Fahrenheit
- 1717: The diving bell was successfully tested by Edmond Halley, sustainable to a depth of 55 ft
- c. 1730: The octant navigational tool was developed by John Hadley in England, and Thomas Godfrey in America
- 1733: Flying shuttle invented by John Kay
- c. 1740: Modern steel was developed by Benjamin Huntsman
- 1741: Vitus Bering discovers Alaska
- 1745: The Leyden jar invented by Ewald Georg von Kleist was the first electrical capacitor

- 1752: The Lightning rod invented by Benjamin Franklin
- 1764: The Spinning Jenny created by James Hargreaves brought on the Industrial Revolution
- 1765: James Watt enhances Newcomen's steam engine, allowing new steel technologies
- 1761: The problem of Longitude was finally resolved by the fourth chronometer of John Harrison
- 1768–1779: James Cook mapped the boundaries of the Pacific Ocean and discovered many Pacific Islands
- 1773–1782: The Qing Dynasty huge literary compilation Siku Quanshu
- 1774: Joseph Priestley discovers "dephlogisticated air" Oxygen
- 1775: Joseph Priestley first synthesis of "phlogisticated nitrous air" Nitrous Oxide "laughing gas"
- 1776: First improved steam engines installed by James Watt
- 1776: The Steamboat invented by Claude de Jouffroy
- 1777: The Circular saw invented by Samuel Miller
- 1779: Photosynthesis was first discovered by Jan Ingenhousz
- 1781: William Herschel announces discovery of Uranus
- 1784: The Bifocals invented by Benjamin Franklin

- 1784: The Argand lamp invented by Aimé Argand[31]
- 1785: The Power loom invented by Edmund Cartwright
- 1785: The Automatic flour mill invented by Oliver Evans
- 1786: The Threshing machine invented by Andrew Meikle
- 1787: Jacques Charles discovers Charles's Law
- 1789: Antoine Lavoisier discovers the law of conservation of mass, the basis for chemistry, and begins modern chemistry
- 1798: Edward Jenner publishes a treatise about smallpox vaccination
- 1798: The Lithographic printing process invented by Alois Senefelder[32]
- 1799: Rosetta stone discovered by Napoleon's troops

The 19th Century (1801-1900) – The Rise Of The Four Beasts

The 19th century was the century marked by the collapse of the Spanish, French, Chinese, Roman and Mughal empires. This paved the way for the growing influence of the **British Empire**, the **Russian Empire**, **the United States**, **the German Empire**, the Second French Colonial Empire and the Empire of Japan, with the British boasting unchallenged dominance after 1815.

After the defeat of the French Empire and its allies in the Napoleonic Wars, the British and Russian empires expanded greatly, becoming the world's leading powers. The Russian Empire expanded in central and far eastern Asia. The British Empire grew rapidly in the first half of the century, especially with the expansion of vast territories in Canada, Australia, South Africa and heavily populated India, and in the last two decades of the century in Africa. By the end of the century, the British Empire controlled a fifth of the world's land and one quarter of the world's population. During the post Napoleonic era, it enforced what became known as the Pax Britannica, which helped trade.

The 19th century was an era of rapidly accelerating scientific discovery and invention, with significant developments in the fields of mathematics, physics, chemistry, biology, electricity, and metallurgy that laid the groundwork for the technological advances of the 20th century. The Industrial Revolution began in Great Britain and spread to continental Europe, North America and Japan. Japan embarked on a program of rapid modernization following the Meiji Restoration, before defeating China, under the Qing Dynasty, in the First Sino-Japanese War. Advances in medicine and the understanding of human anatomy and disease prevention took place in the 19th century, and were partly responsible for rapidly accelerating population growth in the western

world. Europe's population doubled during the 19th century, from approximately 200 million to more than 400 million.

The introduction of railroads provided the first major advancement in land transportation for centuries, changing the way people lived and obtained goods, and fuelling major urbanization movements in countries across the globe. Numerous cities worldwide surpassed populations of a million or more during this century. London became the world's largest city and capital of the British Empire. Its population increased from 1 million in 1800 to 6.7 million a century later. The last remaining undiscovered landmasses of Earth, including vast expanses of interior Africa and Asia, were discovered during this century, and with the exception of the extreme zones of the Arctic and Antarctic, accurate and detailed maps of the globe were available by the 1890s. Liberalism became the pre-eminent reform movement in Europe.

The 19th century was remarkable in the widespread formation of new settlement foundations which were particularly prevalent across North America and Australia, with a significant proportion of the two continents' largest cities being founded at some point in the century. Chicago in the United States and Melbourne in Australia were non-existent in the earliest decades but grew to become the 2nd largest cities in the United States and British Empire

respectively by the end of the century. In the 19th century approximately 70 million people left Europe, with most migrating to the United States of America.

The 19th century also saw the rapid creation, development and codification of many sports, particularly in Britain and the United States. Association football, rugby union, baseball and many other sports were developed during the 19th century, while the British Empire facilitated the rapid spread of sports such as cricket to many different parts of the world.

The 19th century saw the birth of science as a profession; the term scientist was coined in 1833 by William Whewell. Among the most influential ideas of the 19th century were those of Charles Darwin, who in 1859 published the book The Origin of Species, which introduced the idea of evolution by natural selection. Dmitri Mendeleev created the first periodic table of elements.

Louis Pasteur made the first vaccine against rabies, and also made many discoveries in the field of chemistry, including the asymmetry of crystals. Thomas Alva Edison gave the world a practical everyday light-bulb. Nikola Tesla pioneered the induction motor, high frequency transmission of electricity, and remote control. Karl Weierstrass and other mathematicians also carried out the arithmetization of

analysis for functions of real and complex variables; they also began the use of hypercomplex numbers.

But the most important step in science at this time was the ideas formulated by Michael Faraday and James Clerk Maxwell. Their work changed the face of physics and made possible for new technology to come about.

The 20th Century (1901-2000)

This century in human history was dominated by World War I and World War II, nationalism and decolonization, the Cold War and Post-Cold War conflicts, cultural homogenization through developments in transportation and communications technology, world population growth, awareness of environmental degradation, and the birth of the Digital Revolution.

The century saw a major shift in the way that many people lived, with changes in politics, ideology, economics, society, culture, science, technology, and medicine. The 20th century may have seen more technological and scientific progress than all the other centuries combined since the dawn of civilization. Terms like ideology, world war, genocide, and nuclear war entered common usage. Scientific discoveries, such as the theory of relativity and quantum physics, profoundly changed the foundational models of physical science, forcing scientists to realize that the universe was more complex than previously believed, and dashing the

hopes (or fears) at the end of the 19th century that the last few details of scientific knowledge were about to be filled in.

It was a century that started with horses, simple automobiles, and freighters but ended with high-speed rail, cruise ships, global commercial air travel and the space shuttle. Horses, western society's basic form of personal transportation for thousands of years, were replaced by automobiles and buses within a few decades. These developments were made possible by the exploitation of fossil fuel resources, which offered energy in an easily portable form, but also caused concern about pollution and long-term impact on the environment. Humans explored space for the first time, 'with their claim of having taken' their first footsteps on the Moon.

Mass media, telecommunications, and information technology (especially computers, paperback books, public education, and the Internet) made the world's knowledge more widely available. Advancements in medical technology also improved the welfare of many people: the global life expectancy increased from 35 years to 65 years.

Rapid technological advancements, however, also allowed warfare to reach unprecedented levels of destruction. World War II alone killed over 60 million people, while nuclear weapons gave humankind the means to annihilate itself in a short time. However, these same wars resulted in the

destruction of the Imperial system. For the first time in human history, empires and their wars of expansion and colonization ceased to be a factor in world affairs, resulting in a far more globalized and cooperative world. The last time major powers clashed openly was in 1945, and since then, violence has seen an unprecedented decline, (except against the Muslim World, since it was in this era that the forces of disbelief would unite under a one-world satanic order, designed to annihilate Islām totally)

The world also became more culturally homogenized than ever with developments in transportation and communications technology, popular music and other influences of Western culture, international corporations, and what was arguably a true global economy by the end of the 20th century.

Summary Of The 20th Century – The Surge Of Dajjālī Magic

Technological advancements during World War I changed the way war was fought, as new inventions such as tanks, chemical weapons, and aircraft modified tactics and strategy. After more than four years of trench warfare in western Europe, and 20 million dead, the powers that had formed the Triple Entente (France, Britain, and Russia, later replaced by the United States and joined by Italy) emerged victorious

over the Central Powers (Germany, Austria-Hungary, and the Ottoman Empire).

In addition to annexing much of the colonial possessions of the vanquished states, the Triple Entente exacted punitive restitution payments from them, plunging Germany in particular into economic depression. The regime of Tsar Nicholas II was overthrown during the conflict, Russia became the first communist state, and the Austro-Hungarian and Ottoman empires were dismantled at the war's conclusion.

At the beginning of this century period, Britain was the world's most powerful nation, having acted as the world's policeman for the past century. Fascism, a movement which grew out of post-war angst and which accelerated during the Great Depression of the 1930s, gained momentum in Italy, Germany and Spain in the 1920s and 1930s, culminating in World War II (1939–1945), sparked by Nazi Germany's aggressive expansion at the expense of its neighbours. Meanwhile, Japan had rapidly transformed itself into a technologically advanced industrial power. Its military expansion into eastern Asia and the Pacific Ocean culminated in a surprise attack on the United States, bringing it into World War II. After some years of dramatic military success, Germany was defeated in 1945, having been invaded by the Soviet Union and Poland from the east and by the United

States, the United Kingdom, Canada, and Free France from the west.

The war ended with the dropping of two atomic bombs on Japan. Japan later became a western ally with an economy based on the manufacture of consumer goods and trade. Germany was divided between the Western powers and the Soviet Union; all areas recaptured by the Soviet Union (East Germany and eastward) became Soviet puppet states under communist rule. Meanwhile, Western European countries were influenced by the American Marwill Plan and made a quick economic recovery, becoming major allies of the United States under capitalist economies and relatively democratic governments.

World War II left about 60 million people dead. When the conflict ended in 1945, the United States and the Soviet Union emerged as the major world powers. Allies during the war, they soon became hostile to one another as the competing ideologies of communism and democratic capitalism occupied Europe, divided by the Iron Curtain and the Berlin Wall. The military alliances headed by these nations (NATO in North America and Western Europe; the Warsaw Pact in Eastern Europe) threatened each other with total war in what was called the Cold War (1947–91). The period was marked by a new arms race, and nuclear weapons were produced in the tens of thousands, sufficient to end

most human life on the planet if a large-scale nuclear exchange had to ever occur. The size of the nuclear arsenals is believed by many historians to have staved off war between the two, as the consequences were too great to bear. The policy of massive nuclear attack, knowing a similar counterattack would be forthcoming, was called mutually assured destruction (MAD). However, several proxy wars, such as the Korean War (1950–1953) and the Vietnam War (1957–1975), were waged as the United States implemented its worldwide "containment" policy against communism.

(When one studies the tragic losses that befell the Muslim Ummah during this century, one would hardly find it difficult to imagine why this era had been termed as 'the era of the surge of dajjāl'.

The Collapse And The Dismantling Of The Caliphate

The collapse of the Ottoman Empire occurred in the year 1341 A.H. (1922), at the hands of The Allied Forces, assisted greatly by hypocrites, as well as simpletons snared into aiding the enemies of Islām against their own brethren. Their collapse was not only the collapse of an empire, but more so, it was the dismantling of The Caliphate.

From the time that Rasūlullāh ﷺ had established the caliphate upon his entry into Madīnah Munawwarah, the Muslim Ummah had never seen an era without one, until

1341 A.H. (1922), one thousand three hundred and forty-one years after its inception. As with every major trial, here too Rasūlullāh ﷺ gave a pre-warning of such an event one day occurring, and with the glad tidings that Islām will rise over this trial as well, as it had done with all those that had preceded it.

Explaining the sequence of events that the ummah will see with regards to its rulers Rasūlullāh ﷺ mentioned:

> "Nubuwwah will last as long as Allāh سُبْحَانَهُ وَتَعَالَى wills. Then, a rightly guided caliph will rule on the same pattern, and will last as long as Allāh سُبْحَانَهُ وَتَعَالَى wills. Then, there will be a hereditary power that will last as long as Almighty Allāh wills. Then, there will be dictatorships that will last as long as Almighty Allāh wills. Then, there will rise again a caliph according to the way of The Messenger ﷺ. Rasūlullāh ﷺ then fell silent."

Upon the demise of Rasūlullāh ﷺ the era of The Rightly Guided Caliphs began. followed by The Umayyad, The ʿAbbāsi and lastly the Ottoman Caliphates. During the latter three 'designating a member of one's family as the next caliph' featured most prominently, thus the narration describes it as 'hereditary power'

Thereafter, upon the toppling of the Ottoman Empire, a system of dictatorship was set up by the Allied Forces to control the Muslims through a system of 'divide and rule, which continues until today.

As mentioned in the narration, the caliphate will surely re-emerge, defying all satanic efforts to prevent its occurrence. This is the promise of Almighty Allāh and Almighty Allāh's promises always comes to pass.

How Should The Aḥādīth Describing Dajjālī Influence Be Viewed

As mentioned clearly in the narrations, every Nabī that came issued some sort of warning to their Ummah regarding dajjāl, due to his share, during every era, in the mischief and evil of that time. In fact, there exists strong indication that even during his imprisonment, his mischief would continue on the hands of agents operating upon his (dajjāl's) verbal instructions, whilst awaiting his release.

Even though the release of dajjāl was not going to immediately result in 'the surge of dajjālī power', it was however the first milestone of a long-awaited Shayṭānī dream. Then, six hundred years later, came the conquest of Constantinople, which would herald in the 'era of The Renaissance - The Rebirth'. The final milestone would come three hundred years later with the 'toppling of the Muslim Caliphate', a tragedy which announced the beginning of a new, modern era, an era in which dajjāl's powers of deception would break all boundaries, and his powers of destruction would stop at no limit, an era which would be for the Muslims, 'the era of 'the surge of dajjālī power'.

Due to the severity of the 'era of the surge of dajjālī power', which this Ummah was destined to experience, the Anbiyā' عَلَيْهِمُ السَّلَامُ of previous nations, together with issuing warnings

regarding dajjāl's present mischief, would also make mention of the powers with which dajjāl will, in the final era, emerge.

As the previous scriptures would give glad tidings and detailed descriptions of the coming of the final Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, so too did it warn and provide detailed descriptions regarding the 'era of the emergence of dajjāl'.

The extent of the information that was available to the scholars of the previous scriptures regarding the traits and features of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ may be gauged from the following incident, narrated by the mother of the believers, Sayyidah Ṣafiyyah رَضِيَ اللَّهُ عَنْهَا regarding the conduct of her father and her uncle after they had returned from Qubā', where Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was being received by the Anṣār رَضِيَ اللَّهُ عَنْهُمْ. She says:

> 'My father, Ḥuyay ibn Akhṭab and my uncle Abū Yāsir were extremely fond of me. Whenever I would meet them, they would pamper me and shower me with such love which would not be shown to any of the other children around me. When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ reached Qubā', my father and uncle left early to see him and only returned after sunset. I found them to be exhausted, walking as though they had no ambition left within. I greeted them in the cheerful manner I would always do, but they

never even offered me a glance, due to the grief that had overcome them.

I heard my uncle asking my father, 'Is it really him!?'
My father replied in the affirmative. My uncle repeated, 'Are you sure, is it really him?!' When my father again replied in the affirmative, my uncle asked, 'So what do you feel? What are you now going to do?' I heard my father replying, **'By Allāh, I will oppose him till the end!!!'**[70]

In every era, satanic agents strove to occupy the prime seats of religious rule, since that was always the ideal position from which one could control the masses, rob them of their wealth and honour, and utilize them in the fulfilment of one's whims and fancies.

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[70] كنت أحب ولد أبي إليه، وإلى عمي أبي ياسر، لم ألقهما قط مع ولد لهما إلا أخذاني دونه. قالت: فلما قدم رسول الله المدينة ونزل قباء في بني عمرو بن عوف، غدا عليه أبي حيي بن أخطب، وعمي أبو ياسر بن أخطب مغلّسين، قالت: فلم يرجعا حتى كانا مع غروب الشمس. قالت: فأتيا كالين كسلانين ساقطين يمشيان الهويين. قالت: فهششت إليهما كما كنت أصنع، فوالله ما التفت إلي واحد منهما، مع ما بهما من الغم. قالت: وسمعت عمي أبا ياسر، وهو يقول لأبي حيي بن أخطب: أهو هو؟ قال: نعم والله؛ قال: أتعرفه وتثبته؟ قال: نعم، قال: فما في نفسك منه؟ قال: عداوته والله ما بقيت. [السيرة لابن هشام]

From these positions, they would beguile the masses with promises of a coming Messenger of The Almighty Lord, through whom all their lost glory would again be achieved.

Their cunning tricks would however suffer a severe blow upon the emergence of whichever Messenger they had previously spoken of to their followers. In order to retain their position and continue with their evil behind the garb of religion, they would then instigate the masses against the very Messenger whose arrival they had 'keenly' awaited. They would alter the scriptures, and through their Shayṭānī network, issue an almost 'unanimous' ruling that the newly-arrived Messenger was not the one they had been promised, but rather an 'imposter'.

When Nabī ʿĪsā عَلَيْهِ ٱلسَّلَامُ emerged amongst them, they concealed and soon thereafter deleted the passages of the previous scriptures which described him to the finest detail, and replaced it with whatever had been revealed regarding the coming of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

Due to Nabī ʿĪsā عَلَيْهِ ٱلسَّلَامُ not having the traits of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, who they now professed to be their awaited 'saviour', they blatantly branded him as an 'imposter', 'traitor', 'magician' and 'one born out of wedlock'. (*Naʿūdhu Billāh!*)

It was not that they did not know, rather it was that they did not want to know. The biggest threat to their position would be the very men, (i.e., the Anbiyā' عَلَيْهِمُ السَّلَامُ) whose names and narratives they would fraudulently utilize to keep the masses wrapped around their fingers. The ploy through which they would easily escape having to submit to every emerging Nabī was to substitute the narratives describing his traits and qualities with that of the next promised Messenger.

This ploy however could not work after the emergence of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ since there was no other Nabī to follow. The only alternative that the hypocrite 'scholars' now found was to substitute the passages detailing the emergence and mission of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ with the passages describing 'the false Messiah - dajjāl'. It was from this time on that the 'greatest deceiver ever created, (i.e., dajjāl)' became the anxiously awaited 'saviour, master and lord' of the Jew, through whom they hope to reclaim the 'lost glory' of the era of Nabī Sulaymān عَلَيْهِ السَّلَامُ.

After the arrival of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at Madīnah Munawwarah, when the Jews would be questioned as to how could they reject The Final Messenger', after themselves having sang his' praises for centuries in that very land, from amongst their conjured excuses, would be their reply that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did not match the description they had received regarding their 'promised saviour'. (*Na'ūdhu Billāh!*)

Ibn 'Ajībah, in his Tafsīr titled '*al-Baḥr al-Madīd*' has quoted that the Jews came into the presence of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and blatantly announced:

«لستَ صاحبنا المذكور في التوراة، بل هو المسيح ابن داود، يعنون الدجّال، يخرُج في آخر الزمَان، فيبلُغُ سلطانُه البرّ والبحْر، وتسِير معَه الأنهارُ، وهو آية مِن آياتِ الله، فيرجِع إلينا المُلك».[71]

'You (addressing Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) are not the one promised for us in the Tawrāh! Rather our 'promised saviour' is 'al-Masīḥ (The Traveller), the son of Dāwūd'. (i.e., dajjāl). He will emerge in the final era. His empire will cover the lands and the oceans. Rivers will flow with him. He will be a sign of The Almighty, and it will be through him that we will return to our 'lost glory and rule'.'

Through the aid of an amazing Shayṭānī network, Jewish

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[71] قال مقاتل: عظمت اليهود الدجال وقالوا: إن صاحبنا يبعث في آخر الزمان وله سلطان فقال تعالى: ﴿إِنَّ ٱلَّذِينَ يُجَٰدِلُونَ فِيٓ ءَايَٰتِ ٱللَّهِ بِغَيۡرِ سُلۡطَٰنٍ أَتَىٰهُمۡ﴾ [غافر: ٥٦]، لأن الدجال من آياته، ﴿بِغَيۡرِ سُلۡطَٰنٍ﴾: أي حجة، ﴿فَٱسۡتَعِذۡ بِٱللَّهِ﴾ من فتنة الدجال. [تفسير البحر المحيط]

وأخرج ابن أبي حاتم عن كعب الأحبار رضي الله عنه في قوله إن الذين يجادلون في آيات الله بغير سلطان قال: هم اليهود نزلت فيهم فيما ينتظرونه من أمر الدجال. [الدر المنثور]

leaders/scholars lost no time in re-interpreting the verses discussing the coming of 'The Promised Saviour', to make it somehow fit in with the verses discussing 'the emergence of dajjāl'. The new version of their 'promised savoir' now became, as narrated by Ibn Jurayj[72]:

«يكون منَّا مَلِك في آخِر الزمَان، البحرُ إلى رُكبتَيْه، والسَّحابُ دونَ رأسِه، يأخُذ الطيْر بَيْن السَّماء والأرْض، معَه جبَل خُبزٍ ونَهْرٍ».

'There will be a king from us in the final era. The ocean will reach his knees whilst the clouds will be below his head. He will easily capture birds flying between the skies and the earth. He will have with him mountains of bread and rivers flowing at his command!'

In response to the bold approach now adopted by the Jewish clergy, in order to excuse themselves from having to follow Rasūlullāh ﷺ, Almighty Allāh revealed verses declaring that despite acquiring immense material power,

[72] وأخرج ابن المنذر عن ابن جريج رضي الله عنه في قوله ﴿لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ﴾ [غافر: ٥٧] قال: زعموا أن اليهود قالوا: يكون منا ملك في آخر الزمان البحر إلى ركبتيه والسحاب دون رأسه يأخذ الطير بين السماء والأرض معه جبل خبز ونهر.

'their savoir' (dajjāl) will always find himself short of achieving his ambitions.

Explaining these verses, Abū al-ʿĀliyah رَحِمَهُ ٱللَّهُ mentioned:

'The Jews approached Rasūlullāh ﷺ and boldly remarked:

«إن الدجَّال يكون منَّا في آخِر الزمَان، ويكون في أمْرِه، فعظَّمُوا أمْرَه، وقالوا: نصْنَع كَذَا ونصْنَع كَذَا».

'Dajjāl will rise amongst us during the final era!' The Jews extolled his praises and the remarkable achievements he will accomplish. and then said, 'We will invent/carve out/ manufacture such and such things!'

NOTE: The Jews would obviously not have explicitly stated that 'dajjāl' will be their final savoir. Rather, as mentioned in other narrations, they would refer to 'their final saviour' as 'our master'.

In response, Almighty Allāh revealed:

﴿إِنَّ ٱلَّذِينَ يُجَٰدِلُونَ فِيٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ سُلْطَٰنٍ أَتَىٰهُمْ إِن فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُم بِبَٰلِغِيهِ فَٱسْتَعِذْ بِٱللَّهِ﴾ [غافر: ٥٦]

"Those that argue utilizing the signs of Allāh (by

declaring dajjāl as their saviour, who is but a sign of the Power of Almighty Allāh), without having received any permission to do so, their chests are bursting with a high hope, which they will never reach! (As for you, O Muḥammad) Seek Almighty Allāh's protection (from dajjāl)."[73]

Together with offering assurance to the believing Ummah that the powers of dajjāl, no matter how strong they may seem, will, in every era, taste defeat and failure in realizing its ambitions, at the same time the verses following were to

[73] وقد أخرج عبد بن حميد وابن أبي حاتم، قال السيوطي بسند صحيح عن أبي العالية، قال: إن اليهود أتوا النبي صلى الله عليه وسلم فقالوا: إن الدجال يكون منا في آخر الزمان، ويكون في أمره، فعظموا أمره، وقالوا نصنع كذا ونصنع كذا، فأنزل الله: ﴿ إِنَّ ٱلَّذِينَ يُجَٰدِلُونَ فِيٓ ءَايَٰتِ ٱللَّهِ بِغَيۡرِ سُلۡطَٰنٍ أَتَىٰهُمۡ إِن فِي صُدُورِهِمۡ إِلَّا كِبۡرٞ مَّا هُم بِبَٰلِغِيهِۚ فَٱسۡتَعِذۡ بِٱللَّهِ﴾ [غافر: ٥٦]، قال: «لا يبلغ الذى يقول» ﴿فَٱسۡتَعِذۡ بِٱللَّهِ﴾، فأمر نبيه أن يتعوذ من فتنة الدجال. [فتح القدير]

وروى أبو جعفر الرازي، عن الربيع، عن أبي العالية قال: إن اليهود ذكروا الدجال، وعظموا أمره، فنزل: ﴿ إِنَّ ٱلَّذِينَ يُجَٰدِلُونَ فِيٓ ءَايَٰتِ ٱللَّهِ﴾ يعني : إن الدجال من آيات الله ﴿فَٱسۡتَعِذۡ بِٱللَّهِ﴾ من فتنة الدجال، فإنه ليس ثم فتنة أعظم من فتنة الدجال، ﴿إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ ۝٥٦﴾ لقول اليهود، ﴿ٱلۡبَصِيرُ ۝٥٦﴾ يعني: العليم بأمر الدجال، ويقال: ﴿ٱلسَّمِيعُ﴾ لدعائك، ﴿ٱلۡبَصِيرُ ۝٥٦﴾ برد فتنة الدجال عنك. [بحر العلوم السمرقندي]

include a unique indication towards the type of magic and power with which dajjāl will emerge.

In order to understand this indication, a few points should first be understood.

❖ When the Jews boasted of their 'coming saviour' whose head will be above the clouds, whilst his feet will rest on the ocean beds, Rasūlullāh ﷺ himself affirmed that dajjāl will indeed emerge in such a manner.[74]
Since Rasūlullāh ﷺ had already stated in unambiguous terms that dajjāl will resemble an ordinary 'person' in features and in stature[75], it becomes clear that the meaning implied by 'a king whose head will be above the oceans...' was not that dajjāl will be a huge giant, but rather that **his authority and rule will be found above the clouds as well as beneath the waters.** The authority which the western empires acquired over the skies and under

[74] عن زيد بن الحباب، قال: أخبرنا حماد بن سلمة، عن علي بن زيد بن جدعان، عن الحسن، قال: قال رسول الله ﷺ: «الدجال يخوض البحار إلى ركبتيه، ويتناول السحاب». [المصنف لابن أبي شيبة]

[75] وعن ابن عباس، رضي الله عنهما عن النبي صلى الله عليه وسلم قال: «إن الدجال أعور، جعد، هجان، أقمر، كأن رأسه غصن شجرة، أشبه الناس بعبد العزى بن قطن، فان هلك الهلك فان ربكم ليس بأعور». [رواه أبو داود الطيالسي، وأبو بكر بن أبي شيبة، واللفظ له، وابن حبان في صحيحه]

the waters in the last couple of hundred years is more than sufficient as an explanation of what was meant by 'dajjāl having his head over the clouds and his feet in the waters'.

- The magical powers that dajjāl would emerge with, as described previously, would be based upon the knowledge of Hārūt and Mārūt, mixed with dajjālī indications dictated during the reign of Nabī Sulaymān عَلَيْهِ السَّلَامُ and unearthed during the Crusades. Through this unique knowledge, dajjālī agents would grab control of the prime seats in the fields of inventions and advancements. It would be towards these inventions that Quraan would indicate in the following verse:

﴿لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ﴾ [غافر: ٥٧]

"The creation of the heavens and the earth is much greater(unique) than that which man (i.e., dajjāl[76]) will create."[77]

The crux of the above verses, according to this Tafsīr will

[76] يعني بالناس في هذا الموضع الدجال وحده. [تفسير مقاتل بن سليمان]

[77] قوله تعالى: ﴿لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ﴾ : المصدران مضافان لمفعولهما، والفاعل محذوف، وهو الله تعالى. ويجوز أن يكون الثاني مضافاً للفاعل، أي أكبر مما يخلقه الناسُ، أي يصنعونه. [اللباب]

thus be that although dajjāl (his empire/control) will reach the skies as well as the bottom of the oceans, then too, when one will glance towards the high buildings his empire will construct and the large planes and jets, he will still find it insignificant in front of the beautiful skies in which the large aeroplane seems like an ant, emitting dirty fuel in a pure, beautiful environment. The beauty of the skies and the earth will always keep its uniqueness as though it is forever new, whereas no matter what dajjālī agents will create, it will always have its faults and defects.

Any person with an unbiased eye will readily admit that what Almighty Allāh creates directly, without the intervention of man, can never be matched by what man (with dajjāl being at the top of the list) manufactures, produces, invents or creates, and that too only after receiving ability from Almighty Allāh to do so.

It is in the backdrop of this verse that we will now explore the various powers with which dajjāl will appear/or has appeared, understanding it to be the results of the knowledge revealed upon the angels Hārūt and Mārūt, which finally gave rise to what is known presently in Shayṭānī circles as 'Kabbalah'.

Let it be that as mention is made of these powers, and similarly whenever our eye will fall upon these powers in the

happenings around us, at that moment we recall the final verdict of the Qur'ān regarding the peak of dajjālī power, which is:

﴿ مَّا هُم بِبَٰلِغِيهِۚ ﴾ [غافر: ٥٦]

'No matter where he reaches, he will never realize his ambitions!'

With regard to those Aḥādīth that discuss the powers with which dajjāl will emerge, there exists amongst the scholars a difference of opinion whether the descriptions given by Rasūlullāh ﷺ are to be understood in their literal meaning, or whether a figurative meaning was intended.

Those inclined towards the latter view opine that Rasūlullāh ﷺ chose such wording whilst describing dajjāl's powers which the Ṣaḥābah رضي الله عنهم could easily comprehend. Thus:

- Dajjāl's control over the air was described as 'the clouds will be below his head'
- his control over the waters as well as under the waters was described as 'the ocean will reach up to his chin'
- his control over natural resources was described as 'gold and silver will follow him as bees follow their queen'
- his control over the passion-fulfilling markets of drugs, raves, theatres, holidays resorts, theme parks, etc., was

described as 'for those who submit to his will, he will offer paradise'
- his control over the armies of the world and the weapons of mass destruction which they will have, was described as 'for those who refuse to submit, he will come upon them with fire'
- his control over the farming industry and the labs responsible for the creation of unnatural boosting agents for crops, milk, etc., was described as 'farmers who play his tune will find their animals brimming with milk and their fields lush with crops and fruits, whilst those who disobey will find themselves left barren.

The issue of whether the descriptions given for dajjāl's powers are to be understood in their literal sense or whether a figurative meaning can be taking as one of *ijtihād*, for which one will be rewarded for his effort in understanding and explaining the narrations, as long as he is sincere and his interpretation is based upon sound *Sharʿī* principles.

I am inclined towards the view that the descriptions offered by Rasūlullāh ﷺ regarding the powers with which dajjāl will emerge should be viewed in both the literal and the metaphorical sense.

If the Aḥādīth are understood in a metaphorical sense with regards to the first 3 days of the dajjālī 40-day period, (during

which dajjāl's physical presence remains hidden from the public eye, as discussed) one will find great guidance in the treasures of the Aḥādīth regarding recent-past world-changing events, current and future trials and tribulations. Through this guidance, one will be able to, Allāh-willing, recognize dajjālī traps from far.

And, when understood in the literal sense, with regard to the periods during which dajjāl will make his presence known to the general public, these very Aḥādīth will offer adequate guidance and light for the one desirous of steering past the dajjālī-trials of those times safely.

Certain Aḥādīth regarding the powers of dajjāl are indeed such that understanding it in a literal manner is slightly difficult. Here too, however, a metaphorical meaning will be considered, with scope being left for the literal meaning to manifest itself one day. For e.g.,

a) In the description which the Jews gave for their coming saviour (dajjāl), the following was mentioned:
   - ❖ The ocean will reach his knees whilst the clouds will be below his head[78]

[78] وأخرج ابن المنذر عن ابن جريج رضي الله عنه في قوله ﴿لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ﴾، قال : زعموا أن اليهود قالوا: يكون منا ملك في آخر الزمان، البحر إلى ركبتيه، والسحاب دون رأسه، يأخذ الطير بين السماء والأرض، معه جبل خبز ونهر.

- ❖ He will easily capture birds flying between the skies and the earth.
- ❖ He will have with him mountains of bread and rivers flowing at his command!

The quality of having his (dajjāl's) head above the clouds and the ocean reaching to his knees has also been narrated by Ḥasan al-Baṣrī رَحِمَهُ ٱللَّهُ, quoting indirectly from Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.[79]

Since Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ had made explicit mention that dajjāl will resemble a normal man, and in fact be slightly short, it seems most probable that the description of dajjāl's head being above the clouds holds a metaphorical meaning, i.e., 'dajjāl's empire/ control/armies will even be found in the skies!'.

Despite the metaphorical meaning seeming most appropriate, there will always remain scope for the literal meaning to manifest itself.

At present, to understand how a slightly-short individual will be able to reach the sky, without arousing suspicion of him being 'dajjāl' is indeed difficult. This however, is no reason to think that it will remain difficult to comprehend tomorrow.

[79] عن علي بن زيد بن جدعان - وليس بالثبت - عن الحسن قال: قال رسول الله صلى الله عليه وسلم: «الدجال يتناول السحاب ويخوض البحر الى ركبته». [المصنف لابن أبي شيبة]

How much of changes the world has already witnessed, which was beyond the scope of our imagination just yesterday.

In the following pages, Aḥādīth pertaining to the powers with which dajjāl will emerge will be detailed, whereby one may get some understanding of how much dajjāl has thus far acquired and what is still to occur.

Since dajjāl had from the very beginning adopted a policy of 'snaring the ignorant from behind the scenes' and avoiding open exposure of his presence, the world would thus see other individuals bringing forth dajjālī inventions, displaying dajjālī powers, enforcing dajjālī tyranny and striving with all their energies in acquiring a 'one-world order' and a dajjālī state in the noble lands of al-Aqṣā, under the name of 'Israel'.

A point to take note of in the following chapter is that most, if not all of these individuals, would originate from a Turkic, fire-worshipping clan of Poland (South Russia), an area known as 'the lands of the Caucasus Mountains'. This group has no link whatsoever with the religion brought by Nabī Mūsā عَلَيْهِ السَّلَامُ, nor with the Tawrāh, yet has in some mysterious manner installed themselves as the 'highest priests' of the Jewish faith, as well as the 'peace'-keeping law-makers for the rest of the world.

It seems that is this group, known as 'the Ashkenazi Jew', that dajjāl had chosen as 'his faithful' in his mission of evil. It would only be appropriate that a thorough discussion be made, at a later stage, regarding this 'clan of evil' and the menace that they have spread in the last six centuries of Islām. As for now, as this book enters its final chapters, brief notice should be taken of how Ashkenazi Jews feature somewhere or the other in every discussion regarding the powers of dajjāl and its manifestation.

Dajjāl's Control Over Food And Water

In an attempt to subject the minds, bodies and hearts of man to satanic whims and fancies, dajjāl's first step was to gain control over what man eats, what he reads, what he hears and over what he possesses and would like to possess. In the names of 'industries', 'banking', 'entertainment' and 'news', dajjālī circles have thus far made great strides towards these objectives, but only as far as allowed by Almighty Allāh.

Indicating towards the 'food industry' which dajjāl would one day establish, through which he could exercise control over what man eats, and adulterate it as he so wished, Rasūlullāh ﷺ in a short but most comprehensive manner stated:

> "He (dajjāl) will have with him mountains of bread, whilst man will be in difficulty except those who follow him!"[80]

(i.e., finding pure, healthy bread, food, etc., which is not processed through the dajjālī system will indeed be a difficult task).

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[80] «ومعه جبال من خبز والناس في جهد إلا من تبعه». [مسند احمد – إسناده على شرط مسلم – شعيب الأرنؤوط]

In the Arabic language, the term 'mountains' is many a time used in the meaning of 'heaps, piles, huge amounts'[81], etc. In the past, the gathering and storing of bread to the extent that it could resemble 'a mountain/hill' in size was a matter which was indeed beyond comprehension, due to these products having no shelf life. Gathering of such products would only result in them rotting soon thereafter. All this changed however from 1912 onwards when the bread industry underwent a revolution.[82]

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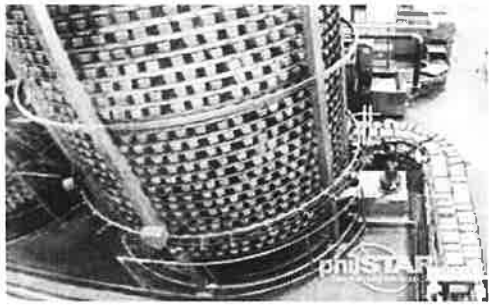
[81] «الجبل»: الأمة والجماعة من الناس والكثير. [المعجم الوسيط]

[82] The industrialization of bread-baking was a formative step in the creation of the modern world. Otto Frederick Rohwedder is considered to be the father of sliced bread. In 1912 Rohwedder started work on inventing a machine that sliced bread, but bakeries were reluctant to use it since they were concerned the sliced bread would go stale. It was not until 1928, when Rohwedder invented a machine that both sliced and wrapped the bread, that sliced bread caught on. A bakery in Chillicothe, Missouri was the first to use this machine to produce sliced bread.

Another major change happened in 1961 with the development of the Chorleywood Bread Process which used the intense mechanical working of dough to dramatically reduce the fermentation period and the time taken to produce a loaf **at the expense of taste and nutrition**. The process, whose high-energy =



A classic example of 'mountains of bread, a phenomenon which one would perhaps never have believed before 1912.

The food industries that sprang up in the 'modern age' as indicated in the narrations, would include amongst others, mass production and storage of meat products, fish, fruits and beverages. When one ponders over these huge industries in operation, the manner in which they rose, and the many dark and filthy secrets that occur behind their closed doors,

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mixing allows for the use of inferior grain, is now widely used around the world in large factories. In total contrast, traditional bread making is extremely time-consuming, as the dough is mixed with yeast and requires several cycles of kneading and resting in order to become ready for baking, and to produce the desired flavour and texture.

More recently, and especially in smaller retail bakeries, **chemical additives** are used that both speed up mixing time and reduce necessary fermentation time, so that a batch of bread may be mixed, made up, risen, and baked in fewer than three hours. [Wikipedia]

one vividly sees the reality of the words of Rasūlullāh ﷺ:

«إنه توفى إليه ثمرات الأرضين وأطعمتها».

> 'The fruits of the lands and its foods will be handed over to him, i.e., to dajjāl!'[83]

Describing dajjāl's 'progress' in the 'fish industry', Nuʿaym Marwaz in *Kitāb al-Fitan*, through a weak chain, quotes from Sayyidunā ibn Masʿūd رضي الله عنه that Rasūlullāh ﷺ had stated:

> 'Dajjāl will plunge into the ocean upon his donkey as one plunges into a small pond whilst on his horse (i.e., without much fear of drowning or getting wet).'[84]

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[83] حدثنا حجاج بن المنهال، حدثنا عبد الحميد بن بهرام الفزاري، حدثنا شهر بن حوشب، حدثتني أسماء بنت يزيد، أن رسول الله صلى الله عليه وسلم قال: «ليس عليكم بأس، إن يأت وأنا فيكم فأنا حجيجه، وإن يأت بعد فالله خليفتي على كل مسلم». قالت: قلت: أمعنا يومئذ قلوبنا هذه يا رسول الله؟ قال: «نعم أو خير، إنه توفى إليه ثمرات الأرضين وأطعمتها». [الفتن لحنبل بن إسحاق]

[84] حدثنا أبو عمر، عن ابن لهيعة، عن عبد الوهاب بن حسين، عن محمد بن ثابت، عن أبيه، عن الحارث، عن عبد الله، عن النبي صلى الله عليه وسلم قال: «بين أذني حمار الدجال أربعون =

A similar description has been quoted from Sayyidunā ʿAlī رَضِيَ ٱللَّهُ عَنْهُ[85], as recorded in *Kanz al-ʿUmmāl*. Quoting from the previous scriptures, Kaʿb Aḥbār رَحِمَهُ ٱللَّهُ provided a unique description of the extent of control that dajjāl will exercise over the waters, as well as his mastery in the art of capturing fish. He said[86]:

«ويخوض البحر في يوم ثلاث خوضات فلا يبلغ حقويه».

'He (dajjāl) will plunge into the ocean thrice daily, yet the ocean will not reach till his hip.'

«إحدى يديه أطول من الأخرى يغمس الطويلة منها في البحر فيبلغ قعره فتخرج من الحيتان». [الفتن]

'His one hand/arm will be much taller than the other. He will stretch out the taller hand/arm into

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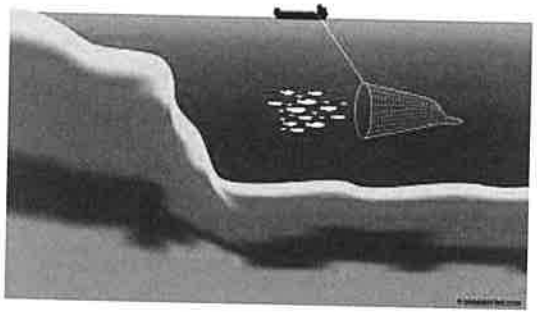
ذراعا، وخطوة حماره مسيرة ثلاثة أيام، يخوض البحر على حماره كما يخوض أحدكم الساقية على فرسه. [الفتن لنعيم المروزي]

[85] «يخوض البحر إلى كعبيه». [كنز العمال]

[86] قال الحكم بن نافع، وحدثني جراح، عمن حدثه، عن كعب، قال: الدجال بشر، ولدته امرأة، ولم ينزل شأنه في التوراة والإنجيل، ولكن ذكر في كتب الأنبياء..... وصفته أنه أفحج أصهب مختلف الخلق، مطموس العين اليمنى، إحدى يديه أطول من الأخرى، يغمس الطويلة منها في البحر فيبلغ قعره فتخرج من الحيتان.

the ocean and it will reach its bottom. He will then extract fish as he so desires!'

(Above: A classic example of a dajjālī plunge into the ocean, with its waters not even reaching up to his hip. Take note of the first arm of the crane (the longer one) stretching out and then lowering its shorter arm into the water.)



A dajjālī contraption reaching the depths of the ocean and gathering shoals of fish without any much effort.

In describing the type of control dajjāl will exercise over rivers, Kaʿb Aḥbār mentioned:

«فيأمر نهر أبي فطرس فيسيل إليه، ثم يقول: ارجع؛ فيرجع إلى مكانه،

ويقول أيبس؛ فييبس». [الفتن لنعيم]

> 'The river of Abū Fuṭrus will flow in the direction he desires, and when he will order it to dry up, it will do so!'

The River of Abū Fuṭrus, today known as The Yarkon River is the largest coastal river in Israel, at 27.5 km in length. During World War I, the forces of General Allenby grabbed control over this river and very soon handed it over to the IEC, Israeli Electric Company.

In recent years, half of its waters have been diverted to irrigate the Negev, thus reducing its level and drying out its bed drastically. The establishment of new settlements and industries along its course introduced pollutants into the water. As a result, only in the eastern part of the river, near its sources, is there running water.

In the distant past, 25,000 cubic meters of water per hour flowed from the springs at the Yarkon's source. In 2008 the flow reached a mere 400 cubic meters, barely enough to keep flora and fauna alive in the "clean" eastern part of the river.

The River of Abū Fuṭrus, polluted and running almost dry.

Rasūlullāh ﷺ warned that those who would refuse to submit to the whims and fancies of dajjāl would have to bear the brunt of his anger in the form of famine and loss of livestock. He ﷺ said:

«وإنَّ مِن فتْنَته أنَّهُ يمُرُّ بالحَيِّ فيُكَذِّبُونَه، فلا تَبْقَى لَهُم سائِمةٌ إلا هلَكَ». [رواه الحاكم وصححه]

> "From the trials of dajjāl is that he will pass by a locality that refuses to accept him. Their livestock will all die!"

«ثمَّ يأتِي القَومَ فيَدعُوهُم فيَرُدُّون علَيه قولَه فيَنصَرِفُ عَنهُم فيُصبِحُون مُمْحِلِينَ لَيس بأَيدِيهِم شَيءٌ مِن أَموَالِهِم». [صحيح مسلم]

> "He, dajjāl, will invite tribes/nations (towards his obedience) but they will refuse. (In revenge he will

bring upon them such famine) that will leave them bereft of even basic necessities!"

As for those countries/communities that will accept dajjālī authority and interference, it will seem as though nature has become subservient to their wishes and needs. Describing this lot, Rasūlullāh ﷺ mentioned:

«فيَأتِي علَى القَومِ فيَدعُوهُم فيُؤمِنُون بِه ويَستَجيبُون لَه فيَأمُر السَّماءَ فتُمْطِر والأَرض فتُنْبِت فتَروحُ علَيهِم سارِحَتُهم أطوَلَ ما كانَت ذُرًا وأسْبَغهُ ضرُوعًا وأَمدَّهُ خوَاصِرَ». [صحيح مسلم]

"Upon submitting to his wishes, dajjāl will reward them by bringing upon them the rains and having their lands give off its vegetation. They will find the flanks of their livestock much fatter than before, i.e.; they will enjoy larger quantities of meat and milk from their animals."

Dajjāl's influence in modern-day farming and agriculture is a fact that even the blind dare not deny. A glance at a few facts penned below will surely aid in understanding some-what the Ḥadīth quoted above:

The Dairy Industry Of The Modern Age[87]

The United States is one of the leading dairy producing countries in the world, and American cows are among the most productive cows in world. Cows are getting better at producing milk every year. Records are being broken all the time about how much milk cows can give. **A cow today is 10 times more productive than a cow in the past.** In the footnote, an interesting article regarding how modern farming has changed the world has been included.[88]

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[87] http://www.dairymoos.com/how-much-milk-do-cows-give/

[88] **Agriculture and Livestock Farming of the Modern Age**

Not long ago, most of mankind were subsistence farmers—that is, they lived on food they grew for themselves. But now in some industrialized nations, only 1 person out of 50 works in farming. How did such a transformation occur?

About 1700, Jethro Tull, an English farmer, invented a horse-drawn seed drill that replaced hand sowing, a practice that wasted seed. In 1831, in the United States, Cyrus McCormick invented a horse-drawn mechanical reaper that could harvest grain five times faster than could a man with a handheld scythe. Also, about that time, traders began bringing fertilizers into Europe from the Andean coast of South America. The use of machines and fertilizer produced a dramatic increase in farm production.

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Progress in farming made the industrial revolution possible by providing plenty of cheap food for the towns. The small farmers who could not afford the new farming methods received less cash for their produce and so could not pay their rent. They had to leave their farms to live in overcrowded, disease-ridden slums.

By 1850, some nations were prosperous enough to finance agricultural research. The scientific study of agriculture has led to continued change down to our day. For example, plant breeders studied genetics and developed plants with greater yields or disease resistance. Researchers also discovered the exact mixture of nitrates and phosphates needed for specific crops and soils. Weeds had kept farm laborers busy hoeing throughout the growing season. But many such workers lost their jobs when scientists developed sophisticated herbicides that slowed the growth of weeds. Insects, worms, and weevils are also old enemies of the cultivator. However, farmers can now select from an armoury of chemicals to deal with almost any pest.

The livestock farmer's life has also changed. Robotic milkers and computerized feeders allow one herdsman and his helper to care for up to 200 cows. **Farmers can also get calves to put on weight faster** than ever before by raising them in sheds instead of in open fields, thus controlling their temperature and diet.

The returns from scientific farming were often spectacular. Some farmers increased their yield per worker to a hundred or even a thousand times preindustrial levels

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Similar to the above is the influence dajjālī lobbies exercise over water. There was a time when communities and tribes would choose those locations as settling grounds which had some source of close water supply, e.g., rivers and streams. Then came the modern (dajjālī) era, wherein man would no

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In many lands a new type of farmer has emerged, a highly educated businessman specializing in the mass production of just a few agricultural products or only one. He has invested heavily in land, buildings, and machinery. However, he is far from independent. Giant food-processing companies and supermarket chains dictate not only prices but also the variety, size, and colour of his product. Agricultural engineers design his production system, and specialized companies supply him with the precise fertilizers, pesticides, and hybrid seeds needed for the specific conditions on his farm.

In prosperous countries, many farmers are still being forced off the land because they cannot compete with big farming corporations.

In poorer countries, where as much as 80% of the population may earn their living by working the land, many subsistence farmers are also experiencing traumatic change. International companies using industrial farming methods may acquire most of the best land to grow crops for distant markets. With few, if any, machines, subsistence farmers have to now suffice on working upon barren land or tiny plots to provide food for their families.

longer need to search for rivers. Rather, rivers would now flow towards man.

On the surface this would seem as a great service to man, but hidden beneath was a plot to grab control of one of the most essential ingredients of survival, viz., water. Today, when this has been achieved to a great extent, mankind at large remains at the mercy of dajjālī corporations. If at any time in history these Shayṭānī lobbies threaten to withhold water, by blocking their pipelines, man will find it extremely difficult to locate water elsewhere.

Indicating towards the extent dajjāl will advance in grabbing control over water, as well as numerous other natural resources, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said:

> «كيف بِكُم إذا ابتَلَيتُم بعبْدٍ قد سخرت له أنْهَارُ الأرْضِ وثمَارُها، فمَن اتَّبعه أطْعَمه وأكْفَره، ومَن عصَاه حرَّمه ومَنَعه؟». [أخرجه الطبراني في الكبير، قال الهيثمي: فيه راو لم يسم وبقية رجاله رجال الصحيح]

> "What will your condition be when you will be tested with that being for whom the **rivers and fruits of the earth will be made subservient**?! He will feed those who follow him, but at the same time rob them of their faith. As for those who refuse to accept and obey him, he will hold back from them food and drink!"

Today, not only do dajjālī agents control the distribution of water, but rather they dictate which water and minerals should be consumed and which should be avoided. Water which the world had drank from the time of Nabī Ādam عَلَيْهِ ٱلسَّلَامُ, i.e., spring, river and well water, that has today been declared unsafe, whilst bottled water, factory-made juices and cold-drinks have been raised to the level of 'part of life'.

The harmful ingredients and the hidden secrets behind cold-drinks, especially Coca-Cola, has today become common knowledge, yet none are prepared to lift their hands from it.

As with regard to 'factory-produced 'fresh-juices' and 'sparkling mineral bottled water', despite the general notion that they are harmless and in fact healthy, if one were to scratch a little further, a different picture will surprisingly come to the fore.

When one ponders over the vast quantities of bottled water that the world consumes daily, despite it being much more expensive than municipal water, one gains some idea of the power of dajjālī advertising and promoting its 'preferred lifestyle'.

The extent of dajjāl's influence over what we consume is indeed frightening. In fact, there are many who know very well that the modern system they have accepted is a satanic, oppressive one, yet due to the fringe benefits they reap and

due to fear of losing their positions, they choose to remain quiet and follow submissively. Regarding such unfortunate souls, Rasūlullāh ﷺ said:

«يخرُج الدجَّال فيتبعُه قومٌ فيقولُون: نحْنُ نشْهَد أنَّه كافِرٌ، وإنمَا نتَّبعُه لِنَأكُل مِن طَعَامه ونَرْعَى مِن شَجرِه، فإذا نَزَل غضَبُ اللهِ نزَل عَلَيهِم جميعًا». [الفتن للداني]

"Certain men will follow dajjāl, knowing fully well that he is a 'Kāfir (disbeliever/concealer of the truth). They will even say: 'We only follow him so that we may enjoy of his food and graze our animals on his pastures'. When the punishment of Almighty Allāh will fall it will encompass them all!"

Despite this seemingly 'all-encompassing' dajjālī authority, this Ummah received solace and assurance of victory over dajjāl right from the very beginning when certain Ṣaḥābah رضي الله عنهم approached Rasūlullāh ﷺ expressing concern over the powers dajjāl will yield over the food of man.

For example, when Sayyidunā Mughīrah ibn Shuʿbah رضي الله عنه made mention that the Jews had warned the Ṣaḥābah رضي الله عنه regarding their awaited 'king' who will have at his disposal mountains of bread and meat and rivers of

water/beverages[89], Rasūlullāh ﷺ calmed his fear with the words:

«هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ».

"(Despite all of that,) By Almighty Allāh he is most disgraced/weak (i.e., he will miserably fail.)"

When asked as to how would the believers cope with the sanctions levelled against them by dajjāl, Rasūlullāh ﷺ explained that the believers will receive 'Divine Strength' through Almighty Allāh's obedience and remembrance, just as the angels, whilst praising Almighty

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[89] عن المغيرة بن شعبة رضي الله عنه قال ما سأل أحد النبي صلى الله عليه وسلم عن الدجال أكثر ما سألته، وإنه قال لي ما يضرُّك منه، قلت: لأنهم يقولون إن معه جبل خبز ونهر ماء، قال هو أهون على الله من ذلك. [صحيح البخاري]

إنهم يقولون معه جبال من خبز ولحم ونهر من ماء. [صحيح مسلم]

قال عياض: معناه هو أهون من أن يجعل ما يخلقه على يديه مضلا للمؤمنين ومشككا لقلوب الموقنين؛ بل ليزداد الذين آمنوا إيمانا ويرتاب الذين في قلوبهم مرض، فهو مثل قول الذي يقتله: «ما كنت أشد بصيرة مني فيك»، لا أن قوله هو أهون على الله من ذلك أنه ليس شيء من ذلك معه؛ بل المراد أهون من أن يجعل شيئا من ذلك آية على صدقه، ولا سيما وقد جعل فيه آية ظاهرة فيكذبه، وكفره يقرأها من قرأ ومن لا يقرأ زائدة على شواهد كذبه من حدثه ونقصه، قلت الحامل على هذا التأويل أنه ورد في حديث آخر مرفوع، ومعه جبل من خبز ونهر من ماء، أخرجه أحمد والبيهقي في البعث. [فتح الباري]

Allāh, receive 'Divine Aid' to carry out their duties. Rasūlullāh ﷺ said:

«يجزيهم ما يجزي أهل السماء، يسبحون ويقدسون، وهو طعام المؤمنين يومئذ وشرابهم».[90]

"Almighty Allāh will suffice the righteous, as He سُبْحَانَهُ وَتَعَالَى suffices the angels. 'They will remain engaged in praising and glorifying Almighty Allāh, and that will be their food and drink on that day!"

[90] «الفتن» لحنبل بن إسحاق.

Dajjāl's Control Over The Treasures Of The Earth

The metals and minerals of the earth are many, but, presently, it is gold, diamonds, oil and coal that tops the list as the most sought-after treasures. Slight pondering over these few will go a long way in understanding how far dajjāl has gone in bringing these treasures under his authority and control.

The Mining Industry

Gold: The top 6 countries that owns the most gold is:

1. The United States (It currently holds the largest gold reserve in the world)
2. Germany
3. The IMF (International Monetary Fund)
4. Italy
5. France
6. Russia

The reserves of gold for the countries listed above are not owned by the countries itself, but rather by private organizations, run primarily by Ashkenazi Jews.

A glance at the image below, showing the gold of the USA, Germany, IMF, Italy, France, China, and then the rest of the

world, will perhaps give one a clearer picture of what has been mentioned above:

Diamonds: There are only 38 known diamond mines in the world and the biggest and most productive ones are owned, operated or managed by the biggest diamond companies – the five biggest are featured on this list.

1. The De Beers Group of Companies

This company, founded in 1888 by British businessman **Cecil Rhodes**, and financed by the South African diamond magnate Alfred Beitand and the London-based N M Rothschild & Sons bank, has from the very beginning held the leading role in the fields of diamond exploration, diamond mining, diamond retail, diamond trading and industrial diamond manufacturing. This company is currently active in every category of diamond mining: open-pit, underground, large-scale alluvial, coastal and deep sea. It operates in 28 countries and mining takes place in Botswana, Namibia, South Africa and Canada. De Beers currently sells approximately 35% of the world's rough diamond production through its distribution subsidiary, DTC.

2. ALROSA: The Russian rival to De Beers

Russia is the second largest producer of diamonds in the world and ALROSA accounts for 94% of the country's total diamond output.

3. Rio Tinto Diamonds: A multinational mine-to-market company operating in five continents
4. Debswana Diamond Company Ltd.: A 50/50 joint venture between the government of Botswana and De Beers.
5. Dominion Diamond Corporation: Operating from Toronto, Canada

Oil: An article posted on the net[91] in 2012 quite adequately describes the control over oil that dajjālī agents enjoy. It mentions:

> 'More than 70% of world oil reserves and an even greater percentage of the remaining reserves of "easy oil" are held by national oil companies controlled by kings and potentates like Saudi Arabia, and even some democratically elected governments like Venezuela and Norway. But when sorting through the rankings of the *World's 25 Biggest Oil Companies* and looking at who controls and influences the biggest of big oil, one thing becomes clear: no industry leader has more sway, has twisted

[91] http://www.forbes.com/sites/christopherhelman/2012/07/16/the-worlds-25-biggest-oil-companies

more arms or made more deals than Russian President *Vladimir Putin.*

Coal: Operating in the U.S. and Australia, Peabody Energy is the world's largest coal company

If one examines closely the scenes of those huge pits of barren land which have today become mineral/metal excavation grounds; and if one were to research the devious and oppressive methods utilized by a selected dajjālī elite in establishing ultimate control over the world's vastly scattered minerals and metals; and how the vast majority of men happily accept this dajjālī broad-daylight robbery, one will then surely marvel at the few most unique words utilized by Rasūlullāh ﷺ in explaining this entire fiasco.

Describing the scene of dajjāl (together with his agents) locating, establishing control and extracting the valuable minerals and metals of the earth, Rasūlullāh ﷺ explained:

«ويمر بالخربة، فيقول لها: أخرجي كنوزك، فتتبعه كنوزها كيعاسيب النحل». [صحيح مسلم]

"He (dajjāl) will pass by a desolate land. He will command the land to give out its treasures. The treasures of the lands will thus follow behind him as though they are queen bees."

In likening the treasures following dajjāl to that of queen bees is an indication that behind the corporations established to mine and manage these treasures (queen bees) will be hives of obedient workers. As worker bees follow in total obedience to their queen, so too will the vast majority fall subject to these multi-national mining corporations, which in turn will be following the dictates of dajjāl.

An example of the land giving off its treasures

Taking control over the natural resources/minerals, metals of the earth would hardly have been possible had it not been for dajjāl's 'international banking setup; his ability to keep man entertained and thus oblivious of what is really going on; and his weapon of voice (mass propaganda).

In this regard two articles are worthy of note, which have been quoted below.

Article One:

World Bank Whistle-blower Reveals How The Global Elite Rules The World (Michael Snyder – Global Research, February 01, 2015 The Economic Collapse Blog and Global Research) This article was first published on September 30, 2013.

Karen Hudes is a graduate of Yale Law School and she worked in the legal department of the World Bank for more than 20 years. In fact, when she was fired for blowing the whistle on corruption inside the World Bank, she held the position of Senior Counsel.

She was in a unique position to see exactly how the global elite rules the world, and the information that she is now revealing to the public is absolutely stunning. According to Hudes, the elite uses a very tight core of financial institutions and mega-corporations to dominate the planet.

The goal is control. They want all of us enslaved to debt, they want all of our governments enslaved to debt, and they want all of our politicians addicted to the huge financial contributions that they funnel into their campaigns. Since the elite also own all of the big media companies, the mainstream media never lets us in on the secret that there is something fundamentally wrong with the way that our system works.

Remember, this is not some "conspiracy theorist" that is saying these things. This is a Yale-educated attorney that worked inside the World Bank for more than two decades. The following summary of her credentials comes directly from her website. During an interview with the New American, she discussed how we are willingly allowing this group of elitists to totally dominate the resources of the planet...

Citing an explosive 2011 Swiss study published in the PLOS ONE journal on the "network of global corporate control," Hudes pointed out that a small group of entities — mostly financial institutions and especially central banks — exert a massive amount of influence over the international economy from behind the scenes. "What is really going on is that the world's resources are being dominated by this group," she explained, adding that the "corrupt power grabbers" have managed to dominate the media as well. "They're being allowed to do it."

Previously, I have written about the Swiss study that Hudes mentioned. It was conducted by a team of researchers at the Swiss Federal Institute of Technology in Zurich, Switzerland. They studied the relationships between 37 million companies and investors worldwide, and what they discovered is that there is a "super-entity" of just 147 very tightly knit mega-

corporations that controls 40 percent of the entire global economy...

But the global elite don't just control these mega-corporations. According to Hudes, they also dominate the unelected, unaccountable organizations that control the finances of virtually every nation on the face of the planet. The World Bank, the IMF and central banks such as the Federal Reserve literally control the creation and the flow of money worldwide.

Most people have never even heard of the Bank for International Settlements, but it is an extremely important organization. In a previous article, I described how this "central bank of the world" is literally immune to the laws of all national governments...

An immensely powerful international organization that most people have never even heard of secretly controls the money supply of the entire globe. It is called the Bank for International Settlements, and it is the central bank of central banks. It is located in Basel, Switzerland, but it also has branches in Hong Kong and Mexico City. It is essentially an unelected, unaccountable central bank of the world that has complete immunity from taxation and from national laws. Even Wikipedia admits that "it is not accountable to any single national government" The Bank for International Settlements was used to launder money for the Nazis during

World War II, but these days the main purpose of the BIS is to guide and direct the centrally-planned global financial system. Today, 58 global central banks belong to the BIS, and it has far more power over how the U.S. economy (or any other economy for that matter) will perform over the course of the next year than any politician does. Every two months, the central bankers of the world gather in Basel for another "Global Economy Meeting". During those meetings, decisions are made which affect every man, woman and child on the planet, and yet none of us have any say in what goes on. The Bank for International Settlements is an organization that was founded by the global elite and it operates for the benefit of the global elite, and it is intended to be one of the key cornerstones of the emerging one world economic system.

This system did not come into being by accident. In fact, the global elite have been developing this system for a very long time. In a previous article entitled "Who Runs The World? Solid Proof That A Core Group Of Wealthy Elitists Is Pulling The Strings", I included a quote from Georgetown University history professor Carroll Quigley from a book that he authored all the way back in 1966 in which he discussed the big plans that the elite had for the Bank for International Settlements...

The powers of financial capitalism had another far-reaching aim, nothing less than to create a world system of financial

control in private hands able to dominate the political system of each country and the economy of the world as a whole. This system was to be controlled in a feudalist fashion by the central banks of the world acting in concert, by secret agreements arrived at in frequent private meetings and conferences. The apex of the system was to be the Bank for International Settlements in Basle, Switzerland, a private bank owned and controlled by the world's central banks which were themselves private corporations.

And that is exactly what we have today.

We have a system of "neo-feudalism" in which all of us and our national governments are enslaved to debt. This system is governed by the central banks and by the Bank for International Settlements, and it systematically transfers the wealth of the world out of our hands and into the hands of the global elite.

But most people have no idea that any of this is happening because the global elite also control what we see, hear and think about. Today, there are just six giant media corporations that control more than 90 percent of the news and entertainment that you watch on your television in the United States.

Article Two:

The World Bank Socio Economics History Blog

The World Bank/IMF is owned and controlled by NM Rothschild & Sons plus 30 to 40 of the wealthiest people in the world. For over 150 years they have planned to take over the planet through money. The former chief economist of the World Bank, Joe Stiglitz, was fired in 2000. He pointed out to top executives that every country the IMF/World Bank forced their way into ended up with a crashed economy, a destroyed government, and some even broke out in riots. Former President of the World Bank/IMF Sir James Wolfensohn, would not comment on his dismissal.

Before Joe Stiglitz was fired, he took a large stack of secret documents out of the World Bank.

These secret documents from the World Bank and the International Monetary Fund reveal that the IMF required nations:

1. To sign secret agreements.

2. To agree to sell off their key assets – water, electric, gas, etc.

3. To agree to take economic steps which are devastating to the nations involved. (End of article)

For an even clearer picture of how dajjālī forces have infiltrated into every land, robbed it of its resources and established their all-encompassing dajjālī network of banks,

education systems and entertainment arenas with hardly much effort and resistance, except from the people of Īmān, one should spare some time to browse through Ahmed Thomson's '*Dajjāl the Antichrist*'; which when considering the year it was written in, i.e., 1986, certainly stands out as a masterpiece, since much of what we see openly today was not so during that time, yet the author's comments regarding these issues are found to be quite close to target.

Coming back to the point, the forces of dajjāl, applying their amazing talents of deceit and mind-control were able to establish control over the minerals, metals, waters and vegetation of the earth. This they accomplished primarily through the means of 'the banking system', the 'entertainment system' and their 'mighty military power'. Indicating towards the first two, Sayyidunā ʿAlī رَضِيَ اللَّهُ عَنْهُ, in a short but concise manner, laid out the details of the elite of dajjāl's forces when he رَضِيَ اللَّهُ عَنْهُ said:

> «أكثر أتباعه وأشياعه يومئذ أصحاب الربا، العشرة باثني عشر، وأولاد الزنا». [الفتن للداني]
>
> "The majority of his followers and agents on that day will be 'the people of interest' (ten out of twelve, i.e., over 80%) and the children of adultery."

Explanation: 'The people of interest' most likely refers to those who will engineer a system through which (as

mentioned by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ[92]) each and every individual, in some form or the other, will be affected with interest, directly or indirectly, and that group is none other than 'the international bankers'.

The power that this group would yield in the world can well be understood from the article quoted in the footnote, especially from the statement:

> 'An immensely powerful international organization that most people have never even heard of secretly controls the money supply of the entire globe. It is called the Bank for International Settlements, and it is the central bank of central banks.'

As for the term 'children of adultery' it could have two possible meanings:

1. Children born out of adultery
2. Such people whose passion is adultery, who commit it so openly and shamelessly that it is as though they were

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[92] عن الحسن عن أبي هريرة: أن رسول الله صلى الله عليه وسلم قال: ليأتين على الناس زمان لا يبقى فيه أحد إلا أكل الربا، فإن لم يأكله أصابه من غباره. [المستدرك للحاكم] قال الحاكم: قد اختلفت أئمتنا في سماع الحسن عن أبي هريرة فإن صح سماعه منه فهذا حديث صحيح. تعليق الذهبي في التلخيص: سماع الحسن من أبي هريرة بهذا صحيح.

born to commit this filth[93]. If this was the intended meaning of Sayyidunā 'Alī رَضِيَ اللَّهُ عَنْهُ, it would be an indication to the adulterous actors, actresses and 'pop stars' of Hollywood who shamelessly display their adultery in front of the entire world, an act which none would have ever thought possible and comprehendible prior to the creation of Hollywood.

When one studies the articles written by 'alternative news editors' regarding the international theft, corruption and mass murder being committed by the governments of America and its allies, one finds that their research always ends with reference to 'an elite lobby', some of whom little is known, (e.g., the Rothschilds, The Kennedys and The Rockefellers) and some of whom nothing at all is known, known commonly as 'The Jewish Lobby'; or 'Wall Street Bankers'; or the 'Elders of Zion'; etc.

The images that these organization release frequently however expose that above all these 'elite lobbies' rest some

[93] In the Arabic language the term 'child of something' is many a time used to refer to one who has sacrificed himself for something until people identify him with that item. For example, in the Aḥādīth we find the command, 'Do not be from the 'children of this world «أبناء الدنيا»', but rather become of 'the children of the Hereafter!'

other 'force', described as 'The Master'; 'The All-Seeing Eye', 'The Eye of Providence'; 'The Eye of Illumination'; etc. The reality of this 'eye' and its relation to the entire pyramid created by 'the elite' is something that very few 'alternative news editors' have ever dared explore, due to its reality being hidden in veils of secret darkness.

It is only Islām, through the guidance offered by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, that can openly expose the basis of the 'satanic triangle' and the true reality of the 'eye'. When one studies the warnings issued by Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ concerning the trials that the Ummah would experience after the conquest of Constantinople, one hardly finds mention of 'Jewish Lobbies'; of 'First World Countries'; of 'The United Nations'; of 'Israel', etc., but rather one finds Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ hitting right at the core of this 'satanic mystery' by declaring:

«لَم يكُنْ نبِيّ إلاَّ وقَد وَصَفَ الدجَّال لأُمَّتِه، ولأَصِفَنَّهُ صفَةً لَم يَصِفْهَا أَحَدٌ كانَ قَبلِي، إنَّهُ أعْوَر، وإنَّ ربَّكُم لَيس بأَعْوَر».[94]

"There has not been a Nabī except that he described dajjāl to his nation. I will however describe one feature that none have described thus far. He will

[94] رواه أبو بكر بن أبي شيبة، وأحمد بن حنبل، والحارث بن أبي أسامة، وأبو يعلى الموصلي بسند واحد ضعيف، لتدليس محمد بن إسحاق.

have **'an eye with a defect'**, whereas your Creator is free of such an eye!"

«فيقول للناس: أنا ربكم، وهو أعور، وإن ربكم ليس بأعور».

"He (dajjāl) will declare that he is your creator. And he will have an eye with a defect, whereas your Creator has no such eye!"[95]

Ponder over the images below, especially the $1 bill and its caption, and then see if one is still unable to deduce what the 'eye' depicts at the top of all satanic pyramids, and what is the force that lies one step above the most 'elite' of the satanic circles.

The 'eye' on the $1 dollar bill. This was the first note that The United States of America took out after its independence.

The sentence above the eye '*annuit coeptis*' translates as 'He favours our undertakings' and the sentence below the eye

[95] رواه أبو يعلى الموصلي وأحمد بن حنبل والحاكم وقال: صحيح على شرط مسلم.

'*novus ordo seclorum*' translates as 'New order of the ages'.

In the light of the narrations discussing the 'eye' one can easily understand who is being referred to in the phrase **'He** favours our undertakings', as well as under whose supervision and instruction are the plans for a 'New order of the ages' being carried out!

Ponder slightly over the phrase 'A nation Under God'. One cannot be blamed if one were to assume that by 'God' indication is being made to the 'Eye of Providence', since in the image it is the 'eye' under which lies the pyramid of the USA or of the whole world.

Rasūlullāh ﷺ warned:

> "He (dajjāl) will declare that he is your **creator** (god). And he will have an eye with a defect, whereas your Creator has no such eye!"[96]

This assumption gains further strength when one learns that the phrase 'one Nation under God' was added to the United States Pledge of Allegiance[97] during the reign of President D Eisenhower (whose being a freemason was no kept secret).

Also, when one searches the meaning of 'the eye of Providence' which is what the 'eye' resembles, the following definition appears:

> The Eye of Providence (or the all-seeing eye of God) is a symbol showing an eye often surrounded by rays of light or a glory and usually enclosed by a triangle. [Wikipedia]

Then when one pays attention to the unique green colour that the eye is always shown in; at its queer shape; at the top eyelid falling low, one's admiration for the description offered by Rasūlullāh ﷺ regarding the 'eye' of dajjāl increases in leaps and bounds.

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[96] رواه أبو يعلى الموصلي وأحمد بن حنبل والحاكم وقال: صحيح على شرط مسلم.

[97] I pledge allegiance to the Flag of the United States of America, and to the Republic for which it stands, one Nation under God, indivisible, with liberty and justice for all.

Despite the description offered being for the physical eye of dajjāl, the manner in which Rasūlullāh ﷺ would place emphasis on explaining its subtleties to the Ummah lends great indication that this description was not merely to serve as a warning to the few who were to personally confront dajjāl, but rather it was to serve as a warning to a great part of the Ummah who would not meet dajjāl personally, but would surely find his era, during which dajjāl would not be able to resist showing some sign of his hand being behind the evil of that era, and the sign he would adopt the most would be a replica of his 'eye'.

Rasūlullāh ﷺ warned the Ummah to look out for such an eye that will be

- as though it is a **green glass.**[98]
- Protruding, as though it is a protruding grape.[99] (كأنها عنبة طافية)
- but not protruding excessively.[100](ليست بناتِئة)
- nor will it be sunken in.[101] (ولا جَحْراء)

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[98] «إحدى عينيه كأنها زجاجة خضراء». [مسند أحمد بسند صحيح]

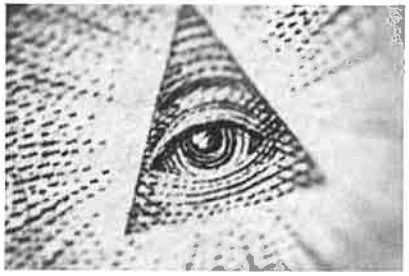
[99] «وإذا أنا برجُل جعدٍ قططٍ، أعورِ العَينِ اليُمنَى، كأنَّها عنَبةٌ طافيَةٌ». [صحيح البخاري]

[100] «أعور مطموس العين ليس بناتئة ولا جحراء». [أبو داود بسند صحيح]

[101] «أعور مطموس العين ليس بناتئة ولا جحراء». [أبو داود بسند صحيح]

- which will resemble a **shiny pearl.**[102] (كأنها كوكب دري)
- which will resemble phlegm on a plastered wall.[103] (كأنها نخامة في حائط مجصص)

Ponder over the image below and search for the six qualities detailed above, which one should hardly have any difficulty in doing, especially the qualities of 'a green glass' and 'a shiny pearl'.



If one were to then look even more closely at the 'eye', the following descriptions of the 'eye', which have been mentioned in certain Aḥādīth could also be be discerned.

[102] «ألا وإن عينه اليسرى كأنها كوكب دري». [المستدرك بسند ضعيف]

[103] «وعينه اليمنى عوراء، جاحظة، ولا تخفى كأنها نخامة في حائط مجصص». [مسند أحمد بسند ضعيف]
«ألا إن عينه اليمنى ممسوحة الحدقة، جاحظة، فلا تخفى كأنها نخاعة في جنب حائط». [الحاكم في المستدرك بسند ضعيف]

- It will be bloody, resembling a flower.[104] (ممزوجة بالدم كأنها الزهرة)
- There will be a piece of skin[105], or hanging flesh[106] over the eye.

The piece hanging over the top of the eye is clearer in the image below:

Finally, if one were to ponder over the reality of the 'eye' that features as the symbol behind every satanic organization,

[104] وعن ابن عمر: «إحدى عينيه مطموسة، والأخرى ممزوجة بالدم كأنها الزهرة». [عمدة القاري]

[105] في صفة الدَّجَّال: «وعلى عينه ظفرة غليظة ظفر هي جُلَيْدة تُغَشِّي البصر تنبتُ من تلقاء المآقي». [الفائق للزمخشري]

[106] قيل في الظفرة: «إنها لحمة تنبت عند المآقي كالعلقة». [التذكرة للقرطبي]

one would realize that despite the size of the 'pupil', it is but a **'blind eye'**, as stated by Rasūlullāh ﷺ, when he said:

- It will be void of sight ([107]ممسوحة / [108]مطموسة)

When one looks deep into the 'eye' on the dollar, and then ponders over the various descriptions rendered by Rasūlullāh ﷺ regarding the 'eye of dajjāl', one would be amazed with the level of insight into the trials of the future which Rasūlullāh ﷺ left this Ummah with.

Modern-Day Transport And The Conveyance Of Dajjāl

With regard to the conveyance upon which dajjāl was to travel, we learn from the Aḥādīth and the sayings of the Ṣaḥābah رضي الله عنهم that:

- He, (dajjāl) will ride upon an extremely white donkey.[109]
- The hair/skin of the donkey will be thick.[110]

[107] «ألا وإن عينه اليمنى ممسوحة». [إتحاف الخيرة المهرة – وسنده ضعيف]

[108] «وإحدى عينيه مطموسة، والأخرى كأنها كوكب دري». [إتحاف الخيرة المهرة]

[109] عن أبي هريرة عن النبي صلى الله عليه وسلم قال" «يخرج الدجال على حمار أقمر». رواه البيهقي في كتاب البعث والنشور - أقمر أي: شديد البياض. [فيض القدير للمناوي]

[110] «له حمار أهلب، أي: كثير الهلب: الشعر الغليظ». [فيض القدير للمناوي]

- The length of each ear of his donkey will be thirty arm's length[111]
- Each ear will easily encompass seventy thousand individuals.[112]
- Each leap of his donkey will cover a distance of one day's journey.[113]
- Each step will reach the end of one's sight.[114]

With regard to the speed with which dajjāl will travel, (without making mention of his 'conveyance') the narrations mention:

- His right hand will reach into the clouds.[115]
- He will outpace the sun as it sets in the West.[116]

[111] عن أبي هريرة عن النبي صلى الله عليه وسلم قال: «ما بين أذنيه سبعون باعا». [رواه البيهقي في كتاب البعث والنشور]

[112] حدثنا عبد الرزاق، عن سفيان، عن الأعمش، عن عبد الملك بن ميسرة الزراد، عن حوط العبدي، عن عبد الله، قال: يستظل في ظل أذن حمار الدجال سبعون ألفا. [مصنف ابن أبي شيبة]

[113] ما بين حافر حماره إلى الحافر الآخر مسيرة يوم وليلة. [كنز العمال عن علي رضي الله عنه]

[114] يضع خطوه عند منتهى طرفه. [فيض القدير للمناوي]

[115] يتناول السحاب بيمينه. [كنز العمال عن علي رضي الله عنه]

[116] ويسبق الشمس إلى مغيبها. [كنز العمال عن علي رضي الله عنه]

- His speed will be like the rain which is pushed along with the wind.[117]
- When he plunges into the ocean it will only reach his ankles.[118]
- The earth will fold itself for him, like how the skin of sheep is folded.[119] (i.e., distant lands will be reached easily)

Until 1903, the concept of reaching into the clouds; covering a day's journey (between 10 to 20 km) in a few seconds; journeying between the east and the west without much effort, etc., were matters regarded as 'a miracle', special to Nabī Sulaymān عَلَيْهِ السَّلَامُ on a general note and to certain selected slaves of Almighty Allāh on a special note (as a miracle - *Karāmah*).

All this however changed when Wilbur and Orville Wright of Dayton, Ohio introduced the world to the 'aeroplane', a

[117] كالغيث استدبَرتْه الريح.

[118] يخوض البحر إلى كعبيه. [كنز العمال عن علي رَضِيَ اللَّهُ عَنْهُ]

[119] فتطوى له الأرض طي فروة الكبش. [رواه الحاكم في «مستدركه» وقال: صحيح الإسناد، ولم يخرجاه، وقال الذهبي في «تلخيصه»: على شرط البخاري ومسلم]

dream which Leonardo da Vinci[120] (an acclaimed 'master' of the satanic/dajjālī lodges) had already written about as early as 1480 (400 years earlier), changing the entire concept of 'travel'.

Over the years, much progress has been made in this field, but the concept has remained practically the same. When one studies the 'outlook and specifications' of a general 'plane' and then ponders over the descriptions rendered by Rasūlullāh' and the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ regarding the 'flying donkey' of dajjāl, one finds a natural pull towards the view that the 'aeroplane' and the 'jet; (and whatever else aerodynamics has and will produce) is indeed that very 'flying donkey', except that it has now come with a 'modern look'.

[120] Of Leonardo da Vinci's many areas of study, perhaps this Renaissance man's favourite was the area of aviation. Da Vinci seemed truly excited by the possibility of people soaring through the skies like birds.

One of da Vinci's most famous inventions, the flying machine (also known as the "ornithopter") ideally displays his powers of observation and imagination, as well as his enthusiasm for the potential of flight. (http://www.da-vinci-inventions.com)

With the general knowledge one has regarding aeroplanes, helicopters, jets, etc., and keeping the narrations quoted above in mind, note the following:

1. *(He, (dajjāl) will ride upon an extremely white donkey)*

A shiny white is the general colour of the aeroplane

2. *(The hair/skin of the donkey will be thick.)*

The shell of aeroplanes and jets is of an extremely thick material (steel)

3. *(The length of each ear of dajjāl's donkey will be thirty arm's length)*

Thirty arms if the *Dhirāʿ Kirbās* (instrument of measure) is considered, it would equal to approximately 14m. The length of each wing of an aeroplane generally ranges between 10m to 30 m each and even more.

4. *(Each ear will easily encompass seventy thousand individuals)*

As a plane moves over continents, its wings throw its cover over thousands of households, hotels, ships, etc.

5. *(Each leap of his donkey will cover a distance of one day's journey)*

A day's journey depending on various factors ranges from about 10km to 30km. The general speed of an aeroplane

today ranges from 14km/per minute to anything up to 30km/per minute and even more.

6. *(Each step of his donkey will reach the end of one's sight)*

The Earth's surface curves out of sight at a distance of about 5 kilometres, thus distance is generally intended when one says 'as far as the eye can see'. An aeroplane covers this distance in a third of a minute.

7. *(His right hand will reach into the clouds)*

Modern-day aircrafts touching, flying into and above the clouds are facts which require no explanation.

8. *(Dajjāl will outpace the sun as it sets in the West)*

As a plane travels towards the West, the traveller will experience many a time that at one spot the sun is about to set, but as the plane advances forward, the height of the sun in relation to setting becomes higher than what it previously was.

9. *(His speed will be like the rain which is pushed along with the wind)*

Raindrops fall at a speed of about 36km/ph, or 10m/per second. The speed at which a plane generally travels is about 200m/per second.

10. (*When he plunges into the ocean, it will only reach his ankles*)

If this narration is also with regard to dajjāl's 'flying donkey' it would then most probably be towards those types of crafts, which after flying in the clouds can land easily upon the ocean, with only its bottom getting wet.

Why A 'Donkey'

The question that does arise is why did Rasūlullāh ﷺ describe the conveyance of dajjāl to be a 'donkey'. Almighty Allāh alone knows best. An answer that does come to mind is that the similarity between 'modern-day transport' and especially 'air-transport' to a donkey was not based entirely upon a physical likeliness, but rather upon the basis of these modes of transport possessing many of the inner qualities of a donkey. For example:

- A donkey is symbolic of versatility, intelligence, eager worker, determination, stubbornness, dedication, and willingness to take onboard the responsibilities and burdens of others (beast of burden).

In comparison to a horse, a donkey has increased stamina, survives easily despite trying conditions regarding food and shelter, and lives longer. It can reach places of rough terrain where horses or camels cannot be used.

Modern-day air transport is based upon the concept of 'donkey power', due to it being able to cross vast distances, without tiring, despite the heavy loads it carries. It is able to reach areas which would generally have been regarded as near-impossible. Its journeys continue despite heavy rains and rough weather. Its food is that which is inedible to others.

Because donkeys have much tougher toes, they are not usually horseshoed.

The tough fibre with which the tyres of aeroplanes, etc., are made hardly requires mention.

Donkeys are considered more intelligent than horses, have an excellent memory and a remarkable sense of orientation.

The unique ability that an aeroplane has been invested with in being able to calculate its flight plan, and stay on course to the finest detail are facts which anyone who has travelled will bear testimony to.

- Donkeys and wild asses live 20-25 years.

The average life span of an aeroplane is eighteen to twenty years

- Donkeys' colours range from white, grey to brown. In general, they have white **muzzles**, rings around their eyes

and light bellies. Some donkeys have markings on their back that look like a cross. Some have leg stripes.

The design of the aeroplane has not been kept far from what has been described above. The general colour has been kept to white. The front windows of the aeroplane act as its eyes, which has a border around it. The belly of the aeroplane is hollow. All aeroplanes have some or the other sort of marking on its back, and many a time, it is the cross.

- Not keen on change, donkeys can come across as stubborn. If anything seems dangerous to them, they absolutely won't do it. However, this isn't because they are stubborn, but because they trust, respect and listen to their own intuitive senses. They know their boundaries, what they can and cannot do.

The high level of precaution that is exercised before every flight is common knowledge. In this mode of transport, risks are never taken.

- Donkey have big, funnel like ears that can pick up sound a long way off. They know the messages held within each sound

The long wings of the aeroplane bear much resemblance to 'long ears'. As for its unique ability of picking up and understanding distant sounds, that it achieves through its ever-revolving satellite technology, which may be

understood to some extent after a visit to an aeroplane's cock-pit.

'The Donkey' Alone Will Remain Subservient To 'Him'

The only narration that seemingly does not fit with the interpretation of the 'flying donkey' being 'modern-day aircrafts, jets, etc., is what has been narrated, through a sound chain, from Rasūlullāh ﷺ by Ḥākim in his *al-Mustadrak*:

«ولا يسخر له من المطايا إلا الحمار؛ فهو رجس على رجس».

> "From the mounts, it will only be the 'donkey' that will remain subservient to him; thus, it will be dirt (dajjāl) upon dirt (donkey)."[121]

The first question that arises from the narration is that if the 'flying donkey' refers to 'aircrafts, jets, etc., what then will be the meaning of 'only this conveyance will remain subservient to him'?

A possible answer to that could be that although dajjāl will be in the forefront of the production of other means of modern-day transport as well, but with regards to that mode of transport which will till the end remain under his complete

[121] رواه الحاكم في «مستدركه»، وقال: صحيح الإسناد ولم يخرجاه، وقال الذهبي في «تلخيصه»: على شرط البخاري ومسلم.

control, it will be that which will move in the air, i.e., planes/jets, etc.

During the times of war with dajjālī forces, the enemy will always gain an 'apparent upper hand' due to their superior 'air power'. As for the 'air-power' of the Muslim armies, even if they have a huge arsenal of military-aircrafts, that will be easily defeated, at times, due to dajjālī forces having something superior and at times, due to its navigational systems getting locked from outside dajjālī control centres, which is what occurred with Iraqi forces 'air-power' during the Gulf War.

The only war fought thus far in which a Muslim army had a chance to wield its 'air-power' was The Gulf War of 2003, due to the huge artillery of 'air-power' which Saddam Husein had acquired prior to the war, and the expertise of his men in 'air-warfare'.

Yet when the war commenced, a totally different picture emerged regarding their 'air-strength' resulting in total failure in causing any harm whatsoever to the alien forces attacking from the skies. In the hidden shadows of the article mentioned below, one will surely pick up the scent of 'a dajjālī trick' which left the 'mighty' Iraqi Air Force in stupor and bewilderment.

(The article below, having been written by a US lieutenant,

Matthew M. Hurley, (USAF) attempts to throw all the blame of the failure of Iraqi Air Force upon Saddam Hussein, most probably so that the truth of what really happened to the aircrafts would never surface nor be investigated. In the lines below, much of what the lieutenant wrote has been deleted and only a few paragraphs have been quoted:)

> "BAGHDAD arose early on 17 January 1991, rudely awakened by the opening shots of an air campaign unparalleled in history for its scope, intensity, and overwhelming success. Surprisingly, despite the ferocity of Operation Desert Storm, effective Iraqi opposition never materialized. During the 43-day campaign, only 41 coalition aircraft were lost in combat, all to surface-to-air missile or antiaircraft artillery fire. For its part, the Iraqi air force (IQAF) offered only feeble resistance. The IQAF shot down no coalition aircraft in air-to-air combat, conducted no successful air strikes against coalition positions, and put only a handful of planes into the air at any given time.
>
> Where was the IQAF? Why didn't this air force, perhaps the largest in the region, put up a decent fight in defence of its homeland?
>
> On paper, the IQAF looked formidable indeed--both in terms of personnel and modern equipment. That

qualitative and quantitative advantage might have been sufficient to prevent an Iranian victory in the 1980s, but against the coalition air forces the IQAF could offer little more than token resistance.

A painfully obvious lesson of twentieth-century warfare, proven time and again, is that modern weapons are a waste of resources without operators who are willing and able to use them. Saddam serenely defied the lessons of history, and Iraq paid the price for his ignorance. Therefore, if the Gulf war was truly won in the air, the outcome was decided long before the first shot was fired."

As for the other means of transport, ranging from horses, automobiles, trains, etc., despite dajjālī forces having a stronger artillery here too, Muslim armies will still be able to utilize these to their benefit in defeating the forces of dajjāl. (And Almighty Allāh knows best.)

Dirt Upon Dirt

«ولا يسخر له من المطايا إلا الحمار؛ فهو رجس على رجس»

"From the mounts, it will only be the 'donkey' that will remain subservient to him; thus, it will be dirt (dajjāl) upon dirt (donkey)."

As with regards to the meaning of the second part of the narration, i.e., 'it will be dirt upon dirt', it is highly possible

that it is making reference to the fact that the mode of transport upon which dajjālī (filthy) agents will keep control of till the end (i.e., air-transport), it will be this mode of transport that will play a major role in polluting the lands.

The article below will perhaps shed some light on why 'aeroplanes' can rightly be described as 'a piece of filth':

"Viewed from the ground, airplanes appear clean and efficient. They fly at fantastic speeds with no apparent effort, leaving behind only thin streams of puffy white clouds.

In reality, airplanes accomplish the miraculous feat of hurling hundreds of thousands of pounds of people, baggage, and aluminium thousands of miles at high speeds by consuming huge amounts of fossil fuels. In the process, airlines dump massive amounts of dangerous pollutants over our homes and into our atmosphere every day. This great but largely invisible harm will continue to grow at an accelerating rate in the years to come.

A single round trip flight from New York to Europe or San Francisco produces two to three tons of carbon dioxide per person.

Airplanes achieve such extraordinary levels of energy consumption and carbon emissions by

burning large quantities of toxic jet fuel. This fuel produces, in addition to carbon dioxide, NOx, sulphates, and particulate matter, all of which amplify the impact of aviation on global warming. Airplanes emit all of these pollutants directly into the atmosphere, compounding the pollutants' warming impact. Even those innocuous-looking contrails trap heat on the Earth's surface. The combined effect of all of these pollutants multiplies the global warming impact of aviation, making aviation currently responsible for an estimated 5% of global climate pollution.

The burning of incredible quantities of toxic fuel has impacts that extend beyond the climate. As soon as airplanes leave the gate, they begin to produce phenomenal amounts of nitrogen oxides (NOx), carbon monoxide, particulate matter, and cancer-causing toxics such as benzene and formaldehyde. This pollution travels miles downwind, contributing to asthma, lung and heart disease, and a large number of cancers.

The emissions from taxiing and take-off of aircraft help make airports some of the largest sources of these pollutants and major public health hazards. For example, Los Angeles Airport is the largest

source of NOx, a key cause of the region's copious smog, in California and the third largest source of carbon monoxide. Logan Airport in Boston, MA produces twice as much benzene as the next largest source in Massachusetts. Scientists have found that even small increases in taxi time at airports in Southern California contribute to significant increases in asthma, respiratory ailments, and heart disease in surrounding communities. Scientists also believe that particulate matter emissions from airplanes, along with ships and trains, contribute to 1,800 early deaths per year in the United Kingdom alone.

Despite their shiny chrome exterior, an airplane, just like a power plant or an oil refinery, is dirty. Worse still, it is an industry on the move, growing in size and pollution in leaps and bounds. The governments of the world have the opportunity to dramatically cut airplane pollution, and help the climate. But until United Airlines and other airlines clean up their operations and support common sense, low-cost emissions reduction policies, aviation pollution will just keep growing, hurting local communities and the global climate. (http://www.flyingclean.com)

The All-Reaching Voice Of Dajjāl

Another weapon of dajjāl worthy of mention is his 'voice', which, as described in certain narrations, will be heard in the East as well as the West. In a lengthy description of dajjāl attributed to Sayyidunā 'Alī رضي الله عنه, through a weak chain, the following appears:

«ينادي بصوت له يسمع به ما بين الخافقين: «إلي أوليائي! إلي أوليائي! إلي أحبائي! إلي أحبائي! فأنا الذي خلق فسوى، والذي قدر فهدى، وأنا ربكم الأعلى»!» [جامع الأحاديث][122]

'He, (dajjāl) will call out in a voice that will be heard between the East and the West, saying:

'Come over to me, o my companions! Come over to me, O my companions! Come over to me, O my beloveds! Come over to me, O my beloveds! I am the one that creates and shapes! The one that sorts out affairs and guides. I am your great lord!'

Much of the reality of this 'far-reaching' voice can be understood by slight pondering over the tool of NEWS (controlling the feeding of information to the inhabitants of the North, East, West and South). It is no hidden matter that

[122] وفيه حماد بن عمرو: متروك عن السرى بن خالد قال في «الميزان»: لا يعرف، وقال الأزدي: لا يحتج به.

the news and media agencies of the world is run by an elite (Ashkenazi) lobby, similar to those that runs the banks of the world. Through these agencies the spells of dajjālī propaganda; dajjālī advertising; and dajjālī inviting filters throughout the world.

Amongst the dajjālī tools most prominent in this aspect is the television. Through this tool that dajjālī filth has been allowed to enter into the homes of many religious-conscious men, filth which had it come without the disguise of the television, would never have been allowed in.

Hollywood, Disney Land, etc., as discussed at the beginning of this book are nothing but dajjālī bullets that are fired through the television. Added to this already devasting tool is the recently created 'Internet' and 'mobile technology', the satanic harms of which are too numerous to enumerate.

Unlike the television, the internet and the mobile in itself is a permissible tool of contact, but when one does not know how to control a snake, what hope can there be of saving oneself from being bitten?

Indicating towards the era where information would pass easily over vast distances (as we currently find) Rasūlullāh صلى الله عليه وسلم said:

«والذي نفس محمد بيده؛ لا تقوم الساعة حتى تكلم السباع،

ويكلم الرجل عذبة سوطه وشراك نعله، ويخبره فخذه بما أحدث أهله بعده». [الترمذي][123]

"By Allāh, Qiyāmah will not occur, except that before it, wild animals will speak, the tip of one's stick will speak, as well as one's shoelace. The thigh of a person will inform him of the happenings at home after his departure!"

In the narration above, four signs of the proximity of Qiyāmah have been mentioned. If all four are taken not on an entirely literal basis, it will perhaps be possible to say that through modern-day technology, the four signs mentioned in this narration have, in a metaphorical sense, already come to pass. The explanation of this is as follows:

1. *Wild animals speaking* – Through the dajjālī magical world of Disney and the heights that the cartoon world has reached in portraying lifeless cartoon characters in the garb of the living. So convincing has their act become that many a time even adults are found expressing their emotions over cartoon scenes, despite them knowing that it has no truth whatsoever. It is in these cartoons

[123] رواه أحمد بن منيع، وعبد بن حميد، وأبو يعلى، وعنه ابن حبان في «صحيحه»، والترمذي، قال أبو عيسى: وهذا حديث حسن غريب لا نعرفه إلا حديث القاسم بن الفضل، والقاسم بن الفضل ثقة مأمون عند أهل الحديث، وثقة يحي بن سعيد القطان وعبد الرحمن بن مهدي.

that lions, tigers and all other jungle beasts are portrayed in the garb of a human.

And, it will not at all be surprising to find, in the near future, robots that will resemble living-beings to such detail, that spotting the difference will be difficult.

2. *Tip of one's stick speaking* – This feat has today been accomplished through what is known as 'memory sticks', etc., which after recording are also able to replay the tracks it has saved.

Take note of how it all centres around the tip

3. *The lace of shoes will talk* - In the world of 'modern-toys' the spectacle of babies' shoes and shoelaces that squeak, groan and give out various sounds is quite common. It is thus not far-fetched that soon such a shoe will be produced which will play sounds in accordance to the weight placed upon it.

Another possible explanation could be that it refers to 'a wire', or 'string' which will no longer be used for binding purposes, but rather as a gadget of 'communication'. Such

wires, through which sound travels, has become common years ago.

4. *The thigh informing of the happenings at home* – With the entry of the 'modern mobile' and all its attachments, (WhatsApp/Facebook/Twitter) as well as security cameras linked to one's phone/computer etc., the happenings of distant areas has been brought to the fore. The place generally reserved for keeping one's mobile is the pocket, which allows it to fall directly in line with the thigh. A beep at the thigh thus is all one now needs to know that some message has been sent from home.

And Almighty Allāh knows best.

Dajjāl's Hand In Modern Medicine

Rasūlullāh ﷺ described the unique hand dajjāl will exhibit in offering cure to seemingly helpless situations with the following words:

«وإنه يبرئ الأكمه والأبرص، ويحيي الموتى، ويقول للناس: أنا ربكم».
[المعجم الكبير]

"He (dajjāl) will cure the born-blind, and the leper, and will give life to the dead. He will then announce, 'I am your Lord'."

The progress that modern-day medicine, headed by dajjālī/Jewish lobbies, has made in providing treatment to

such patients who, a hundred years ago, would have been written-off as a 'no-hope' case is not something that even needs mention. Rasūlullāh ﷺ made indication towards three hallmarks of dajjālī progress in the field of medicine, two of which has already been reached and the third is apparently not far away.

Curing The Leper

Leprosy is today curable with a treatment known as multidrug therapy (MDT). These treatments are provided free of charge by the World Health Organization. In the past 20 years, 16 million people worldwide have been cured of leprosy. [Wikipedia]

Bringing Life To The 'Dead

Efforts in this line took a new shape in human history after the Renaissance, with Leonardo da Vinci again in the frontline. Using animals and even human 'criminals', the field of anatomy (cutting open and examining the functioning of the human body) began.

In about 1489, Leonardo da Vinci began a series of anatomical drawings. For accuracy of observation, they were far in advance of anything previously attempted. Over the next twenty-five years, he dissected about thirty human corpses, many of them at a mortuary in Rome - until in 1515 the pope, Leo X, ordered him to stop.

His drawings, amounting to some 750, include studies of bone structures, muscles, internal organs, the brain and even the position of the foetus in the womb. His studies of the heart suggest that he was on the verge of discovering the concept of the circulation of the blood.
(http://www.historyworld.net)

Di Vinci's mastery over this field, years before the introduction of modern-day technological aid, could only have been due to the unique contact he enjoyed with the elite of the dajjālī lobby.

Today this field has advanced to the brink of 'bringing the dead back to life':

The following article was written by Allan Hall for MailOnline and Jenny Hope for the Daily Mail Published: 16:08 GMT, 30 July 2013)

> "At the moment, medics can bring people back to life **within two hours** but Dr Sam Parnia believes this window is about to be significantly widened.
>
> Dr Parnia said his research is on the verge of major breakthroughs. He added: 'My basic message is: The death we commonly perceive today in 2013 is a death that can be reversed'. We'll soon be able to bring dead back to life! Modern techniques will enable a patient to be revived up to 24 hours after

> they stop breathing. The American critical care physician, who trained in London, said: 'We may soon be rescuing people from death's clutches hours, or even longer, after they have actually died.' Dr Parnia, whose new book on resuscitation science is called Erasing Death, said death should be reversible for many patients, providing they are in the right place getting the right treatment."

Curing The Born-Blind

Although success has already been made in this field, as is the case of Pierre-Paul Thomas, 68, of Montreal, Canada who was born blind, due to cataract and recently had his sight restored, but on a general scale, success in curing the born-blind (whose blindness is not due to cataract) has still not been achieved.

At present however, great strides are being made in curing the 'blind' and if this proves successful, it will then not be too long until the treatment is made feasible for the 'born-blind' as well. Regarding the progress thus far made in this field, the following article by James Chapman, Science Correspondent, sheds sufficient light:

> "BLINDNESS could soon be reversed by transplanting cells into the eye, scientists said last night.

Experts are confident they will be able to develop a new treatment to help millions across the world whose vision has been impaired by disease. They say the cell transplants should work to reverse conditions such as glaucoma, retinal detachment and macular degeneration, the most common cause of deteriorating sight in the elderly.

The American scientists have demonstrated the potential of the technique by repairing diseased eye tissue in rats.

However, the experts say much more research is needed. And they caution that cell transplants in human patients are likely to be some way off. 'We first need to show that this technique can actually restore sight in animals,' said Dr Young." (2015)

In all dajjālī inventions and advancements, the element of 'hidden poison' is always 'part and parcel of the package'. Thus, here too, in the field of modern-day medicine, revelations of 'hidden agendas', 'slow-killing poison', etc., should never be found shocking. An article written by Dr Shane Ellis[124] most beautifully illustrates the role of the 'hidden hand of dajjālī agents' behind modern-day medicine.

Medical Lies: Why I Abandoned Medicine

By education and by trade, I was a drug chemist. My passion for science motivated a successful career in drug design and synthesis – in both academia and industry. As a scientist, I witnessed first-hand the priorities of international pharmaceutical companies (Big Pharma), which ranked wealth first and health a distant second.

In the pharmaceutical industry, making money supersedes science. Science no longer prevails in medicine.

Instead, modern medicine has been democratized. Drug approval is a simple matter of 51% telling the other 49% that a prescription drug is safe and necessary. The outcome: deadly drugs are approved for use among misinformed medical doctors and patients. Herein lies a story of deceit and a chemist's abandonment of modern medicine.

My suspicion of modern medicine began while I was employed by Eli Lilly to design a new generation of Hormone Replacement Therapy (HRT) drugs. Such drugs include tamoxifen and raloxifene. Initially, these drugs were thought to block estragon receptors (excess estragon can initiate cancer growth) and thereby halt cancer. As time progressed, though, it was learned that they were also capable of activating estrogen receptors. The end result was a biochemical environment favourable to cancer growth

among users. The Journal of the American Medical Association recognized this trend and stated "our data adds to the growing body of evidence that recent long-term use of HRT is associated with an increased risk of breast cancer and that such use may be related particularly to lobular tumours."

The risk of cancer associated with HRT drugs was obscured from doctors by drug companies. This can be seen by the fact that tamoxifen is the gold-standard used by medical doctors to fight cancer among their patients, particularly breast cancer. This explains why medical doctors might not notice its ability to cause cancer – the patient already has it.

At any rate, my task was made clear: Design HRT 'knock-offs' that are effective without causing cancer. My attempt to design safer alternatives was unsuccessful. And after one year, the project was ended. However, access to HRT drugs like tamoxifen was not. They remained on the market.

The fuel driving the continued use of HRT drugs was disinformation via Direct-To-Consumer (DTC) advertising. Since 1962, monitoring DTC advertising has been the sole responsibility of the Food and Drug Administration (FDA). But in a ghastly conflict of interests, the FDA granted the duty of DTC advertising to the pharmaceutical companies in 1997. Officially, this was done as a means of "promoting health awareness to ensure health and safety." Unofficially, it was

done to sell more drugs. DTC advertising dictated that all women over 50 should use HRT to remain healthy. Women scurried to their doctors to ask if "HRT was right for them." My suspicion grew into conflict.

The disinformation campaign behind HRT drugs was not an isolated case. I learned that drug advertising and science are frequently in direct opposition to each other. For example: DTC advertising dictates that lowering cholesterol prevents heart disease. Science proves otherwise. DTC advertising dictates that an aspirin a day will keep heart attack away. Science proves otherwise. DTC advertising dictates that depression is a disease that must be treated with prescription drugs. Science proves otherwise.

DTC advertising dictates that ADHD is a disease and that our children must be treated with amphetamines. Science proves otherwise. DTC advertising dictates that infants must be vaccinated to prevent childhood illness. Science proves otherwise. DTC advertising dictates that blood pressure must be controlled via a lifetime of servitude to prescription drugs. Science proves otherwise.

DTC advertising dictates that chemotherapy is your first line of defence against deadly cancer. Science proves otherwise. DTC advertising dictates that Type II diabetes must be treated with daily insulin use. Science proves otherwise. By

spreading the aforementioned health myths, DTC advertising forges a belief among the general public which asserts that drugs – not lifestyle habits and nutrition - confer health and longevity. And although, in reality, medicine is only necessary for sick people in times of emergency, DTC advertising has been wildly successful in convincing people that being healthy requires a lifetime of prescription drug use. While it's true that the advertising usually mentions the potential side effects of drugs, doctors tend to discount them. They simply regurgitate the pharmaceutical-company line that "the benefits of a drug outweigh the risks." Don't believe it. Western Medicine's plague of deception is deadlier than any virus, illicit drugs, and terrorism combined.

Well-documented in scientific journals and reported by media outlets nationwide, FDA approved drugs are killing an estimated 106,000 people every year. That equates to one individual dying every five minutes from "approved" drugs - 300 people dying every day. Which is twice as many deaths in a single year from "approved drugs" as the total number of U.S. deaths from the Vietnam War. This does not count death by hospital medical error, which adds 98,000 deaths to the atrocity. If not killed, an estimated 2 million people are victims of drug-induced illnesses. These may include drug-induced obesity, cancer, kidney disease, autism, depression and heart failure.

Hypnotized by DTC advertising, people are oblivious to the ill effects of prescription drug use. This is evidenced by their willingness to swallow whatever "the doctor ordered." They drug their children, hop the borders to smuggle inexpensive prescription drugs back into the U.S., beg their congressman for discounts and pay a lifetime of insurance fees in order to snatch up these silent killers. The avalanche of DTC advertising has smothered common sense.

For the general public and medical doctors to fully grasp the effect of Modern Medicine's Deceit, they have to judge the situation by what a drug is actually accomplishing, rather than what the drug company ads and pharmaceutically-compliant politicians insist. The health benefits of prescription drugs are illusory.

Step away from the hypnotic drug ads, close the ghost-written medical journals, discard research studies dominated by statistical contortionists and give yourself a prescription-drug reality check: Very few prescription drugs have any value outside of emergency medicine and those that do can usually be replaced with safer and less expensive natural medicine. This was a troublesome lesson for me, as an aspiring drug chemist, to learn. Unfortunately, it was not the only one.

Humanitarianism among Big Pharma has been abandoned. The technical skills of chemists are not being used for humanitarian purposes. They are being used in a deadly game of profiteering. Those at risk are not the misinformed, high-paid medical doctors but rather their patients. Becoming aware of this ripple effect of DTC advertising led to my abandonment of modern medicine.

I had to face the cold, hard facts: Western Medicine has become a billion-dollar empire not out of keen science, but rather deceit. The end result has been one nation under drugs. This subjugation has set a standard of health in America that, by definition, is sick care disguised as health care.

Forward thinking chemists recognize the deadly trend. But few have the luxury of speaking out or resigning. The majority of chemists in the U.S. are foreigners. Their career secures them the right to live and work in the U.S. This demands allegiance to their employer, regardless of the end result of their labours.

Individuals outside of the drug industry often question my conflict with Big Pharma. How can a single person denounce a philosophy adhered to by millions of medical doctors? That is simple: I ignore the majority thinking that is steeped in disinformation. I stand firm in science. Truth in science

requires only one scientist to verify reproducible results in the face of pharmaceutical tyranny.

Science proves that habits, not drugs, create and eradicate disease. The current devastation of prescription drugs is a warning that healthy lifestyle and nutrition habits must replace blind worship of prescription drugs in the pursuit of life-extension. As people obtain better health intelligence and heed this warning, drug use will recede. A new model of health care based on common sense, not profiteering, will emerge.

Interfering With The Weather And Bringing Down Rain

Rasūlullāh ﷺ said:

«إِنَّهُ يُمطِر المَطرَ ولا تُنبِت الشَّجرَ». [غاية المقصد]

> "He (dajjāl), will bring down rain, but it will not produce vegetation."

The art of producing fake rain, under the name of 'cloud-seeding' was discovered by Vincent Schaefer in July 1946. The process is a form of weather modification, which attempts to change the amount or type of precipitation that falls from clouds, by dispersing substances into the air that serve as cloud condensation or ice nuclei, which alter the microphysical processes within the cloud.

At present, China is the biggest cloud-seeder in the world, an art which it acquired in 1958 from Russia. In 2011, China spent $150 million on a single regional artificial rain program. It now creates 50 billion tonnes (55 billion tons) of artificial rain a year.

Despite the art of cloud-seeding having been invented over 50 years ago, it has yet to show any promising results. Rather, exactly as the Ḥadīth has stated, it has been proven that through cloud-seeding, soil gets robbed of its fertility. The article below sheds much light on the disastrous effects of this 'dajjālī art' upon the environment:

> "A water expert cautioned the government yesterday over the use of artificial rain to fill drying up hydropower dams. Reacting to Prime Minister Lowassa's invitation to Thai scientists to provide artificial rain technology, which came against the backdrop of the biting five-a-week countrywide power rationing regime, the scientist warned that the government must first study the viability, practicability and implications of artificial rain technology to the country, before importing it.
>
> The chemicals used in the production of artificial rain could affect climatic patterns, ecosystem, water sources and the soil, said Dr Victoria Ngomuo, Community Water and Demographer at the Water

> Resources Institute (WRI) in Dar es Salaam. Excessive use of the chemicals, Dr Ngomuo warned, would affect biodiversity and make the soil unproductive, besides being a water pollutant. Experts' comments come after the (Tanzanian) government made public its intention to import artificial rain technology from Thailand to boost power generation in the country's depleted hydropower dams.
>
> The water expert said artificial rain would have serious negative effects on the country and would have far-reaching environmental impact, leave alone the high cost.
>
> She said artificial rain would most certainly affect agricultural production and domestic water consumption in Morogoro, a major producer of staple food – rice, potatoes and maize.
>
> She said experience in countries where the technology is in use, shows that the outcome has been disastrous." [125]

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[125] Reference: http://www.ippmedia.com/ipp/guardian/20... 74468.html 2006-09-15 09:46:08 By Judica Tarimo

The Three Screams Of Dajjāl

Where some narrations discussed the voice of dajjāl that would one day be heard in all directions; others concentrated specifically upon three screams of dajjāl which would alarm the inhabitants of the East and the West. Rasūlullāh ﷺ said:

«وأنَّه يصِيحُ ثَلاثَ صَيحَاتٍ يَسمَعُهنَّ أَهلُ المَشرِق والمَغرِب». [126]

> "He (dajjāl) will scream thrice, which will be heard by the inhabitants of the East and the West!"

What exactly will the three screams be, that is a matter of speculation. However, since mention is made of it being heard by both the East and the West, it is quite probable that it will be a cry of war that will terribly affect and change the East as well as the West.

Thus far, World War 1 and World War 2 have far met up to those criteria, due to the roles these two wars played in totally upsetting the political, religious, monetary, public and personal lives of the inhabitants of practically the entire world. This could perhaps be understood better after perusing through a crux of these two wars together with its aftermath.

[126] رواه محمَّد بن يحيى بن أبي عمرَ، والحاكم، وصحَّحه. ورواه أبو داود في سننه.

World War 1 (1914-1918)

The devastating effects WW1 had upon the world at large can easily be gauged by glancing at the huge number of civilian deaths suffered in each country. Special note should be of the Empire that suffered the most casualties, despite it not even being recognized as a 'primary member' of the war, i.e., The Ottoman Empire.

Total Deaths:

1. Ottoman Empire: 5,000,000 – of which 4,200,000 were civilians
2. Russian Empire: 3,311,000 - of which 1,500,000 were civilians
3. German Empire: 2,462,897 - of which 426,000 were civilians
4. France: 1,697,800
5. Austria-Hungary: 1,567,000
6. Italy: 1,240,010
7. United Kingdom: 994,138
8. Serbia: 725,000
9. Romania: 680,000
10. Bulgaria: 187,500
11. Greece: 176,000
12. United States: 117,465
13. Belgium: 104,987
14. Portugal: 89,222

15. Montenegro: 3,000
16. Norway: 1,892
17. Sweden: 877
18. Denmark: 722
19. Japan: 415

Discussing the impact that the war had upon the Muslim World, Firās al-Khaṭīb wrote an article titled '*Lost Islāmic History*'. The point made in the first paragraph of the article, and one further down (in bold) is the actual purpose of this discussion. As for the rest of the article, due to it including valuable points regarding recent Muslim History, it too has been reproduced. He writes:

'No war has had as big an impact on the modern Middle East as the First World War, which lasted from 1914-1918. The war signalled the end of the Ottoman Empire, a major world power since the fifteenth century, and the final victory of Western European imperialism. In the aftermath of the war, almost the entire Muslim world was occupied by foreign forces, something that had never happened before, not during the Crusades, the Mongol invasion, or the Spanish Reconquista. One of the most important (and most debated) aspects of WWI was the revolt of the Arabs against the Ottoman Empire. Was this revolt a manifestation of overwhelming Arab resistance to the Turkish Ottoman

Empire, or just a small band of warriors who did not represent Arab sentiment at large?

Political And Intellectual Background

The Ottoman Empire had ruled much of the Arab world since Sultan Yavuz Selim conquered the Mamluk Empire in the 1510s. Syria, Iraq, and Egypt had been core provinces of the Ottoman State for centuries, but Ottoman control also extended to distant Arab regions in the Arabian Peninsula and North Africa.

The Ottoman Empire At Its Peak In The 16th Century

At its core, the Ottoman Empire was a multi-ethnic state. The ruling family was Turkish, but the population was made up of Turks, Kurds, Greeks, Armenians, Bosnians, Serbians, Persians, Arabs, and others. And for the most part, this multi-ethnic empire did not suffer from its diversity. In the 1800s, however, a wave of European nationalism began to hit the Ottoman realm.

In 1832, the Greeks (with strong British support) managed to gain independence from the Ottomans. The Serbs attempted to follow, supported by Russian arms and money. Nationalistic feeling also spread to the Turks themselves. Many young Turkish students studied in European cities such as Paris and London in the 1800s, and adopted European ideas of nationalism, which conflicted with the multi-ethnic

nature of the Ottoman Empire. Turkish nationalism was slowed somewhat by the reign of Sultan/Caliph Abdülhamid II, who reigned from 1876 to 1908. He emphasized pan-Islamism and the unity of the empire's subjects based on their religious affiliation, not their ethnic identities.

But even Abdülhamid's authoritarian rule could not turn back the rising tide of nationalist thought. A group of Western-educated Ottoman army officers, known as the Committee of Union and Progress, or the Young Turks, overthrew Abdülhamid in 1908. The Young Turks took control of the Ottoman government and began a process of Turkifying the empire, at the cost of marginalizing the empire's other groups.

Meanwhile, the empire's Arab regions were not immune from nationalism either. Major Arab cities such as Damascus, Beirut, and Cairo became hubs of Western thought, where the concept of Arab nationalism began to take form. It was especially aided by American missionaries, who were unable to convert local Muslims to Protestantism, but succeeded in establishing numerous educational institutes that imbued a sense of national identity among Arab students.

It is important to note, however, that while nationalist thought was beginning to take hold among Western-educated Turks and Arabs, it was hardly a mainstream ideology. Most Arabs and Turks were content to be a part of

a multi-ethnic empire. Some simply demanded more autonomy for ethnic groups within the Ottoman State. A wide range of nationalist beliefs existed, but it is safe to say that those advocating for a complete break from Ottoman history and the establishment of ethnic nation-states were a small minority.

Sharif Hussein And The British

The European powers, however, believed it was only a matter of time before ethnic tensions would erupt into fully-fledged independence movements. Thus, when World War One began in the summer of 1914 and the Ottoman Empire found itself opposed to Britain, France, and Russia, the British figured they could use what they believed to be popular Arab sentiment for independence to their advantage. They believed that supporting a popular Arab uprising against the Ottomans would significantly help their war efforts in the Middle East.

Sharif Hussein Of Hejaz

The British did not have to look hard for an Arab man willing to lead this supposed Arab uprising. The disgruntled local emir (governor) of Mecca, Sharif Hussein, was a prime candidate. He was nominally appointed by the Ottoman sultan to his post, but had fears that they would soon replace him. He also had dreams of becoming an independent ruler

of Hejaz (the west of the Arabian Peninsula), and perhaps even king of all the Arabs.

Due to Sharif Hussein's descent from Banu Hashim (the same tribe as the Prophet Muhammad) and his willingness to revolt against the Ottomans, the British believed that he could rally the millions of Arabs of the Ottoman Empire to arms against their Turkish overlords. In a series of letters from late 1915 to early 1916, the British enticed the Hashemite emir to rebel, and promised to supply him with money, weapons, ships, and men, believing that this would snowball into a large-scale Arab revolt. Sharif Hussein and his son Feisal encouraged such British thinking, and even bragged to British agents that they would be able to get 100,000 to 250,000 Arab soldiers in the Ottoman Army to defect.

The Arabs Revolt...Or Did They?

Sharif Hussein declared his rebellion against the Ottoman Empire in early June of 1916. Word was sent out (with British help, of course) to Arabs throughout the empire to join Sharif Hussein as he built a new Arab kingdom, free from Ottoman domination. The response was lacklustre, to say the least. Besides a few thousand desert warriors from Sharif Hussein's own tribe, absolutely no Arabs flocked to Sharif Hussein's side. In fact, the only non-Hejazi soldiers that took part in the

Arab Revolt were Arab prisoners of war captured by the British and enticed to switch sides.

Further disappointing the British, Sharif Hussein did not seem to be interested in Arab nationalism at all. His only motivation seems to have been to create a kingdom that he would personally be the ruler of. The resurgence of Arab identity, literature, and culture did not interest him nearly as much as personal power. The British were not looking to create a powerful, independent monarchy. They wanted a mild form of Arab nationalism they could control as another part of their empire. But support for such an idea did not exist, contrary to their pre-war calculations.

But despite getting almost no support from the general Arab population, Sharif Hussein's revolt was not unsuccessful. With British technology, money, and naval power, he was able to gain control of the Hejaz fairly quickly, with the exception of Madinah, where the Ottoman commander Fakhri Pasha held the city of the Prophet ﷺ for the Ottoman Empire until 1919, well after the war ended. Thus, Ottoman army units were tied down in the Hejaz, instead of protecting other fronts in Palestine and Iraq, which were under attack by the British.

It is important to note that the British were also in contact with the Hashemites' arch rivals, the Saudis, who controlled

the eastern part of the Arabian Peninsula. The Saudis had revolted against the Ottomans before, notably in the early 1800s, but the British aimed simply to keep them neutral, to prevent them from hampering the revolt of Sharif Hussein. The Saudi role in WWI was minor, and attempts to attribute the entire fall of the Ottoman Empire to a Saudi revolt are based in no more than conjecture and conspiracy.

As the war dragged on, British support for the Hashemite revolt continued to grow, especially as Sharif Hussein showed his inability to lead a major rebellion. His small group of tribesmen had no artillery or machine guns, which had to be provided and manned by British soldiers, usually from Egypt and India. Also instrumental was the role played by a young British army officer, who would later be famously known as Lawrence of Arabia. It is doubtful that without such British support, Sharif Hussein's effort would have even survived the first few months after the revolt was declared.

As the British army made its way up the Palestinian coast in 1917, the Arab rebels helped by harassing Ottoman supply chains leading to the front lines. By December of 1917, the British captured Jerusalem as Ottoman resistance collapsed. The British and their Arab allies continued to advance as the war died down, capturing the ancient cities of Damascus and Aleppo in October of 1918. By then, almost all of the Arab regions of the Ottoman Empire had been conquered and

subjected to British authority. At this point, the promises the British made to Sharif Hussein regarding a united Arab kingdom began to be a big issue.

Aftermath And Conclusions

In exchange for his rebellion against the Ottomans, Sharif Hussein expected to be given control of the Arabian Peninsula, Syria, and Iraq by the British. But in keeping with British imperial traditions, their promises did not mean much.

The Arab lands were partitioned after the war by the new League of Nations. Britain already had control of Egypt since the 1800s, but was now also given mandates over Palestine, Transjordan, and Iraq, while France got mandates over Syria and Lebanon.

Sharif Hussein's son Feisal was crowned king of Syria in 1920 but was quickly overthrown by the French when he sought to establish true authority, independent from Europe. The next year, Britain installed him as king of Iraq, despite the fact that very few people in Iraq even knew who he was. Feisal and his descendants ruled Iraq with strong British support until they were deposed in 1958 by members of the Iraqi military.

Meanwhile, in the Hejaz where the revolt started, Sharif Hussein was still trying to establish himself as a powerful

monarch. He declared himself caliph after Atatürk abolished the Ottoman caliphate in 1924, but just like his revolt a decade earlier, no one took Hussein's pretensions seriously outside of his own tribe. He died in late 1924 and was succeeded by his eldest son Ali, but Hashemite control over Hejaz was coming to an end. In 1925, the Saudis conquered Hejaz and established the modern state of Saudi Arabia. The only place where Hashemite control lasted was in Jordan, where Sharif Hussein's descendant, King Abdullah, still rules over the country today.

In conclusion, while the Arab Revolt was no doubt a major event in modern Middle Eastern history, it was not as impactful as many make it out to be. It was far from a general Arab rebellion against the Ottoman Empire, and the ultimate fall of the Ottoman Empire had more to do with British military ability, and the centuries-long decline of Ottoman power. Simultaneously, the politicians in charge of the Ottoman Empire at the time certainly created an atmosphere where revolts against the Turkish-dominated government were to be expected. Political and ethnic identities today drive much of the rhetoric regarding the Revolt, yet it may be better to view it simply as a minor historical event in the greater decline of the Ottoman Empire and rise of European imperialism instead of a bone of contention between Arab and Turkish Muslims. (End of quote from *Lost Islāmic History*)

World War 2 (1939-1945)

The recorded number of casualties of World War 1 had reached a staggering 20 million, the highest mankind had ever experienced. This huge figure would however soon be seen as insignificant, as World War 2 was to claim a number of deaths ranging from 50 to 80 million! (About 3% of the world population at that time).

Muslim states that suffered tremendously due to World War 2 include: Albania Algeria; Xinhijng (China); Indonesia, Egypt; India; Iraq; Iran; Libya; Morocco; Palestine; Syria; Tunisia; Yugoslavia--Bosnia; Yugoslavia--Kosovo.

The Outcome of World War 2

After the end of the war, a conference was held in Potsdam, Germany, to set up peace treaties. The countries that fought with Hitler lost territory and had to pay reparations to the Allies. Germany and its capital Berlin were divided into four parts. The zones were to be controlled by Great Britain, the United States, France and the Soviet Union.

One by one, the Russians started to take over countries in eastern Europe and install Communist governments there, (which led to the deaths of millions of Muslims and the total upheaval of countless Muslim states).

During World War 2, four of the Allied powers –the United States, Great Britain, the Soviet Union and China – agreed to

create an organization that should work for 'peace'. In April 1945, fifty countries signed a 'charter' and gave birth to the 'United Nation'

Israel - An illegitimate child born through the union of World War 1 and World War 2

One of the most significant outcomes of the first World War was the formation of the League of Nations (prelude to the United Nations) and the British Mandate in Palestine (which snatched Palestine away from the Muslim World, after collapsing the Caliphate, and handed it over to the Jews).

As for the second World War, its most significant outcome was the formation of the United Nations (a police force set up to bring in a 'One World Order') and the creation of 'The State of Israel'.

World War 1 opened up the doors of Palestine for an influx of migrating Jews, on the excuse of 'fleeing Nazi-terror' (otherwise they could easily have settled in Uganda, which had already been prepared for their settlement) and World War 2 set up the Jewish State of Israel, thus one can easily state that the fundamental purpose of both World Wars was to give birth to 'Israel'!

During World War 1 and World War 2, despite the Islāmic World being the actual targets and suffering the most, the stated purpose of the wars hardly ever made mention of 'Muslims' or 'Islām'.

Each War was based upon lies, which despite having no validity whatsoever, and being proven false time and again, would be deemed acceptable due to dajjālī news manipulation and propaganda.

Amongst the lies behind World War 1 and World War 2 were:

- The German threat to humanity in general and to the Jews in particular
- Sympathy for a nation with no home-land (i.e., the Jews)
- Palestine – a land with no people for people with no land
- The need for Arab Nationalism (a lie that caused the collapse of the Caliphate)

World War 1 began in 1914 and World War 2 ended in 1945. From that time onwards, dajjālī lobbies have been operating at full-speed in their attempt to establish the land of Israel as the prime centre of dajjālī rule, over all man and jinn, an ambition which the Aḥādīth has made clear that it will never be realized.

In their efforts towards this goal, the stumbling block that they confront time and again is from the Muslim Ummah, aided by Divine Power.

In order to remove this block, dajjālī forces orchestrated a new 'lie', through which they could make an open all-out attack upon the Muslim World; a 'lie' which would incite all

parties to mercilessly fall upon the Muslim World; a 'lie' which would introduce the world to a new level of security, where privacy would no longer remain an individual's right, where dajjālī police would be given a free hand in carrying out atrocities; where Muslims would be branded as 'international terrorists' and where 'freedom of expression' would no longer remain 'free'.

The stage set for the promotion and mass propagation of this 'lie', was the attack upon the World Trade Centre in New York City, on September 11th 2001. From that day onwards this 'lie' would form the basis of every new war, a 'lie' termed as 'The War on Terror', and it seems that this 'lie' will continue gaining prominence until it peaks with the 'third (international) scream of dajjāl', which will be heard upon the 'emergence' of Sayyidunā Mahdī, signalling the beginning of the final battle against dajjāl, a war described as 'The Armageddon' in the Bible.

In the light of the above, the possibility may be considered that the first scream of dajjāl was the war-cry that led to World War 1 and 2; the second scream was the war-cry that was made on September 11th 2001; and the third is still to occur. (And Almighty Allāh knows best.)

What To Expect When Dajjāl Makes His Presence Known

A perception has settled in the minds of many that when dajjāl will appear amongst the people, he will announce himself as 'dajjāl', or as 'an Anti-Christ' monster. The phrase 'al-Masīḥ ad-dajjāl' being incorrectly translated as 'The Anti-Christ' has unfortunately helped to create this misconception. A correct translation would be 'The false Messiah'. If this translation is remembered and understood well, it will aid greatly in recognizing dajjāl, when he emerges amongst the masses.

The phrase 'al-Masīḥ ad-dajjāl' - 'The False Messiah' exposes the manner in which dajjāl will come forth, i.e., he will impersonate Nabī ʿĪsā عَلَيْهِ ٱلسَّلَامُ, who is the true Messiah.

Nabī ʿIsā عَلَيْهِ ٱلسَّلَامُ, during his first stay on earth, i.e., prior to his ascent to the heavens, was known as a spiritual healer. The sick, the leper and the blind would be cured through the blessings of his miraculous hand. He would inform people of matters that were hidden from the general eye. He was an ascetic of the highest level. Whilst inviting others to the truth, he would travel from area to area. He had no fixed place of residence and he would not call to Jihad. His greatest miracle was that he would, on some occasions, through the permission of Almighty Allāh, bring the dead to life.

In the second-coming of Nabī ʿIsā عَلَيْهِ السَّلَامُ, his matter will be entirely different. He will descend, not merely as an inviter, but as a just leader. He will call for Jihād, break the cross, kill the swine and abolish the *Jizyah* (tax collected from non-Muslim citizens). *Jizyah* will no longer be an option. It will be either Islām or the sword.

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ once mentioned to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that if he finds the era of Nabī ʿĪsā عَلَيْهِ السَّلَامُ, he would happily go forward to embrace him. In response, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated:

> "His second-coming will not be like the first. An aura of fear will surround him similar to the fear that grips one when he senses death!" [127]

However, prior to the second-coming of Nabī ʿIsā عَلَيْهِ السَّلَامُ, dajjāl (the false Messiah) will emerge amongst the people and will wreak havoc amongst the masses, deceiving many into believing that he indeed is the 'promised Messiah'. As a proof to his claim, he will display super-natural feats, similar to what Nabī ʿIsā عَلَيْهِ السَّلَامُ had displayed during his first-coming.

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[131] فقال أبو هريرة رَضِيَ اللَّهُ عَنْهُ: «إذًا أقُوم إليه يا رسولَ الله فأُعانِقُه»، فقال: «يا أبا هرَيرة! إنَّ خرْجتَه هَذه ليسَت كخرْجَته الأُولَى، تُلقَى علَيه مهابَة كمهابَةِ الموتِ، يبشِّر أقوامًا بدرَجاتٍ من الجنَّة». [الفتن للداني]

During these trying periods, one may see the manifestation of the literal meaning of many of the Aḥādīth that discuss dajjālī-power and dajjālī influence. It is highly possible, that in order to 'prove' his divinity (*Naʿūdhu Billāh*), he will boldly 'challenge' science, by exhibiting such powers which will leave scientists, doctors and philosophers astounded. Having no answer as to how dajjāl is able to accomplish these feats, these 'educated' men will find no alternative but to submit and take him as 'a Messiah', and later on as 'a God'.

Had such people pondered over the word 'al-Masīḥ ad-dajjāl' (the false Messiah), they would perhaps have understood that they were soon to face a 'master liar', posing as a Messiah. They would have then perhaps responded to the feats of dajjāl, by saying:

> "Now I am even more convinced that you are dajjāl, since my Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has already informed me of this."

NOTE: A series titled 'The Messiah', had in the recent-past grabbed the attention and the hearts of millions world-wide. The hero of the series was portrayed as a devout ascetic, kind-hearted preacher, that calls for world-peace and upon whose hands miraculous acts are performed. One who cures the ill and the injured by the passing of his 'blessed hand' over their wounds; who moves between countries, without

any apparent means; who strives to bring an end to the strife between the Muslims and the Jews; despite facing the opposition of Western countries and Israel on the one side, and an 'Islāmic State' on the other. The intended purpose of the series was to paint a distorted picture of the awaited-coming of Sayyidunā 'Isā عَلَيْهِ السَّلَامُ, (Jesus) the true Messiah.

In the light of the Aḥādīth regarding dajjāl, one could safely say that the character portrayed in the series 'The Messiah' bears no resemblance to Sayyidunā 'Isā عَلَيْهِ السَّلَامُ whatsoever, during his second-descent. Yes, to a very great extent, the character resembles dajjāl, the false Messiah.

The false perception of the second-coming of Nabī 'Isā عَلَيْهِ السَّلَامُ which is being created through such movies/films will undoubtedly and unfortunately cloud the minds of many and will blind them to the reality of 'dajjāl - the false Messiah'. Already we hear of Muslims expressing love and admiration for the hero of 'The Messiah'. If the love of this fictitious character could grip so many, so firmly, what then can one expect when this fiction will turn real. (May Almighty Allāh save us all)

Combatting The Menace Of Dajjāl

Whether it be whilst facing the onslaught of dajjālī-trials, during his absence from the public arena, or whether it be

during his presence amongst the masses, one's safety lies in surrounding oneself with spiritual light.

In this battle between 'spirituality' and 'materialism', dajjālī agents enjoy material might. However, 'material-might' stands no chance against 'spiritual-light'. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ instructed that a believer should derive strength to resist and fight against the evil of dajjāl through the following means:

Seeking Divine Aid From Almighty Allāh

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stated:

> "If he (dajjāl) emerges whilst I am with you, I will stand in your defence! And if he emerges, when I am not with you, every individual must then argue (fight) his own case. And I ask Almighty Allāh to be the protector of every believer."[128]

Holding Firm Unto The Noble Qur'ān And The Sunnah

This implies excessive recitation of the Noble Qur'ān, pondering over its meaning and implementing its teaching

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[128] «إن يخرج وأنا فيكم، فأنا حجيجه دونكم، وإن يخرج ولست فيكم، فأمرؤ حجيج نفسه والله خليفتي على كل مسلم». [صحيح مسلم]

in one's life in accordance to the method shown by Rasūlullāh ﷺ, and imparted by his close companions رضي الله عنهم.

Rasūlullāh ﷺ stated:

> "I leave behind two matters, which if you hold on to firmly you will never go astray. The Book of Almighty Allāh and the Sunnah of His messenger."[129]

He ﷺ also stated:

> "I leave behind two matters, which if you hold on to firmly you will never go astray. One of which is mightier than the other. The (1st is) The Book of Almighty Allāh, which is a rope hanging from the sky to the earth. (The second is) My family, my household. These two will never separate until they find me at the pond of *Khawthar*. Thus, after my demise, take caution in how you conduct yourself with regards to The Qur'ān and my household!" [130]

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[129] «تركت فيكم أمرين، لن تضلوا ما تمسكتم بهما: كتاب الله، وسنة نبيه». [الموطأ لمالك بن أنس]

[130] «إني تارك فيكم ما إن تمسكتم به لن تضلوا بعدي: أحدهما أعظم من الآخر؛ كتاب الله حبل ممدود من السماء إلى الأرض، وعترتي أهل بيتي، ولن يتفرقا حتى يردا على الحوض، فانظروا كيف تخلفوني فيهما». [رواه الترمذي وقال: هذا حديث حسن غريب]

(The meaning of this Ḥadīth is that the only correct understanding of the Qur'ān, till the end of times, will be that which has been imparted from the close family of Rasūlullāh ﷺ, viz. his wives; his daughters; his father in laws, Sayyidunā Abū Bakr and Sayyidunā ʿUmar; his son in laws Sayyidunā ʿUthmān and Sayyidunā ʿAlī, etc. رضي الله عنهم).

The Company Of The Pious

Rasūlullāh ﷺ stated:

> "If dajjāl emerges during my lifetime, Almighty Allāh will suffice you through me! And if dajjāl emerges after my death, Almighty Allāh will suffice you through the pious!" [131]

Staying Far From Dajjālī Temptations

Rasūlullāh ﷺ stated:

> "Whosoever hears regarding dajjāl (i.e., some temptation of dajjāl), let him stay far away from there. By Allāh, a man will approach dajjāl (the temptation), regarding himself as a believer, but will then become a follower of dajjāl due to the

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[131] «فإنه إن يخرج وأنا حي يكفيكموه الله بي، وإن يخرج بعد أن أموت يكفيكموه الله بالصالحين». [التوحيد لابن خزيمة]

ambiguous (doubtful) matters that dajjāl will appear with." [132]

Adopting Residence In Areas Where Dajjālī Influence Is Less

i.e., villages, farms, mountainous areas, etc.

Rasūlullāh ﷺ stated:

"People will flee to the mountains in order to save themselves from dajjāl!" [133]

Seeking The Protection of Almighty Allāh From Dajjāl Daily

Through Duʿās made after the final *Tashahhud* and *Ṣalawāt*, or after the completion of one's Ṣalāh.

Rasūlullāh ﷺ stated:

"When one completes his final *Tashahhud* (and according to another narration – When one completes his Ṣalāh) let him first seek Almighty Allāh's protection from four matters. He may then ask for whatever else he wishes. Let him say, 'O

[132] «من سمع بالدجال فليناً منه، فوالله إن الرجل ليأتيه وهو يحسب أنه مؤمن فيتبعه مما يبعث به من الشبهات». [رواه أبو داود]

[133] «ليفرن الناس من الدجال في الجبال». [صحيح مسلم]

Allāh, I seek Your protection from the punishment of Jahannam; and from the punishment of the grave; and from the trials of life and death; and from the evil of the trials of dajjāl!" [134]

Regular Recitation Of Sūrah al-Kahf, Or At Least Its First Ten Verses

Rasūlullāh ﷺ stated:

"Whosoever memorizes the first ten verses of Sūrah al-Kahf, he will be protected from dajjāl." [135]

"Whoever finds dajjāl, he should recite the beginning verses of Sūrah al-Kahf." [136]

"Whoever recites the last ten verses of Sūrah al-Kahf,
he will be protected from dajjāl." [137]

[134] «إذا فرغ أحدكم من التشهد الأخير فليتعوذ بالله من أربع يقول: اللَّهُمَّ إني أعوذ بك من عذاب جهنم ومن عذاب القبر ومن فتنة المحيا والممات ومن شر فتنة المسيح الدجال». [صحيح مسلم] وفي رواية: «إذا فرغ أحدكم من صلاته فليدع بأربع ثم ليدع بعد بما شاء». [السنن الكبرى للبيهقي]

[135] «من حفظ عشر آيات من أول سورة الكهف عصم من الدجال». [صحيح مسلم]

[136] «من أدركه منكم فليقرأ عليه فواتح سورة الكهف». [صحيح مسلم]

[137] «من قرأ عشر آيات من آخر الكهف عصم من الدجال». [صحيح ابن حبان]

"Whoever recites Sūrah al-Kahf, it will create a light for him, which will remain till the Day of Qiyāmah, stretching from where he stands right up to Makkah Mukarramah. If one reads the last ten verses of Sūrah al-Kahf, even if dajjāl emerges in his time, he will cause him no harm."[138]

"Whosoever is afflicted with the fire of dajjāl, (i.e., who faces his wrath), let him seek aid from Almighty Allāh and let him recite the beginning verses of Sūrah al-Kahf. This will cool down for him the fire of dajjāl (i.e., make the test bearable) as the fire had cooled for Nabī Ibrāhīm عَلَيْهِ السَّلَامُ."[139]

[138] «من قرأ سورة الكهف كانت له نوراً إلى يوم القيامة من مقامه إلى مكة، ومن قرأ عشر آيات من آخرها ثم خرج الدجال لم يضره». [الطبراني في الأوسط]

[139] «فمن ابتلي بناره فلْيَستغثْ بالله وليقرأ فواتح الكهف فتكون عليه بردا وسلاما كما كانت النار على إبراهيم». [ابن ماجه بسند صحيح]

Miscellaneous Narrations Regarding The End Of Time

In this final chapter a few narrations will be quoted with regard to the 'end of times', which I came across during the course of writing this book, and which I felt explains quite uniquely many of the events which we presently witness around us.

Narration No. 1[140]

ʿAbdullāh ibn ʿAbbās رَضِيَ اللَّهُ عَنْهُ, while discussing dajjāl, said,

> 'The sign of his emergence will be when the following will be rife amongst Muslims:
>
> - The abandoning of commanding what is right and forbidding from evil
> - Life will have no value

[140] وعن ابن عباس رضي الله عنهما أنه قال في الدجال: تكون آية خروجه تركهم الأمر بالمعروف والنهي عن المنكر، وتهاون بالدماء، وضيعوا الحكم، وأكلوا الربا، وشيدوا البناء، وشربوا الخمور، واتخذوا القيان، ولبسوا الحرير، وأظهروا بزة آل فرعون، ونقضوا العهد، وتفقهوا لغير الدين، وزينوا المساجد، وخربوا القلوب، و قطعوا الأرحام، وكثرت القراء، وقلت الفقهاء، وعطلت الحدود، وتشبه الرجال بالنساء والنساء بالرجال، وتكافأت الرجال بالرجال، والنساء بالنساء، بعث الله عليهم الدجال، فسلط عليهم حتى ينتقم منه، وينحاز المؤمنون إلى بيت المقدس... الحديث. [رواه إسحاق بن بشر وابن عساكر]

(Man will be killed for trivial purposes and no real justice will be meted out to the killers)

- ❖ True rulership will be non-existent

(Rulers will be mere puppets in the hands of lobbies operating from behind)

- ❖ Usury will be the order of the day

(Indication to the establishment of the world-wide banking system)

- ❖ Strong buildings will be constructed

(Indication to the sky-scrapers with steel as its main component)

- ❖ Liquor will be drunk in abundance
- ❖ Dancing and singing girls will be utilized as a pastime

(Indication to the emerging of 'rock concerts', raves, clubs, television etc., where the prime singers are nude women)

- ❖ Silk will be worn (by men)
- ❖ The clothing of the family of Firʿawn will be common

(Fancy dressing making one appear as 'royal' will be worn by the commoner)

- ❖ Promises and treaties will be broken
- ❖ Islāmic knowledge will be sought, merely for worldly purposes
- ❖ The Masājid will be adorned
- ❖ Hearts will be void of Islāmic character

- ❖ Family ties will hold no value
- ❖ Beautiful reciters of the Qur'ān will be many, but pious, learned men will be few
- ❖ Islāmic legal punishment (*Ḥadd*) will be abandoned
- ❖ Men will imitate women and vice-versa
- ❖ Homosexuality and lesbianism will be rife

When the above will be rife, Almighty Allāh will give dajjāl power over the Muslims, as a punishment for their wrongs. At that time, the pious will gather together in al-Aqṣā!'

Narration No. 2 [141]

Similar wording has been narrated from Sayyidunā ʿAlī ibn

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[141] حدثنا عبد الله بن عمرو، قال: حدثنا عتاب بن هارون، قال: حدثنا الفضل بن عبيد الله، قال: حدثنا محمد بن الفضل الهمداني، قال: حدثنا أبو نعيم محمد بن يحيى الطوسي قال: حدثنا إبراهيم بن موسى الفراء الرازي، قال: حدثنا زيد بن الحباب، قال: حدثنا عيسى بن الأشعث، عن جويبر، عن النزال بن سبرة: قال علي بن أبي طالب رضي الله عنه على المنبر، فحمد الله وأثنى عليه ثم قال: يا أيها الناس، سلوني قبل أن تفقدوني، قالها ثلاث مرات، فقام إليه صعصعة بن صوحان العبدي، فقال: يا أمير المؤمنين، نبئنا متى خروج الدجال؟ فقال: يا ابن صوحان اقعد، علم الله مقالتك، ما المسئول عنها بأعلم من السائل، ولكن لها علامات وهنات وأشياء يتلو بعضها بعضا كحذو النعل بالنعل، وإن شئت أنبأتك بعلامتها، قال: عن ذلك سألتك يا أمير المؤمنين، قال: اعقد بيدك يا صعصعة، إذا أمات الناس الصلاة، وأضاعوا الأهلة، واستحلوا الكذب، وأكلوا الرباء، وأخذوا الرشا، وشيدوا البناء، واتبعوا الأهواء، وباعوا =

Abī Ṭālib رضي الله عنه, with a few additions: Answering regarding the signs of the 'emergence of dajjāl' he رضي الله عنه said:

- ❖ When Ṣalāh will be discarded openly
- ❖ When the sighting of the moon will be discarded

(Indication of a new calendar system gaining prominence over the Islāmic calendar, i.e., the Gregorian calendar)

- ❖ When lying will not be regarded as a wrong
- ❖ When usury and bribery will be rife
- ❖ When strong buildings will be erected
- ❖ When man will be a slave of his desires
- ❖ When religion will be discarded in lieu of worldly gain
- ❖ When human-life will lose its value
- ❖ When family relations will hold no weight

الدين بالدنيا، واستخفوا بالدماء، وتقطعت الأرحام، وصار الحلم ضعفا، والظلم فرحا، والأمراء فجرة، والوزراء خونة، وعرفاؤهم ظلمة، وقراؤهم فسقة، وظهر الجور، وكثر الطلاق، وموت الفجأة، وقول البهتان، وحليت المصاحف، وزخرفت المساجد، وطول المنار، وازدحمت الصفوف، ونقضت العهود، وخربت القلوب، وشاركت المرأة زوجها في التجارة حرصا على الدنيا، وترك النساء المآزر، وتشبهن بالرجال، وتشبه الرجال بالنساء، والسلام للمعرفة، والشهادة قبل أن يستشهد، ولبسوا جلود الضأن على قلوب الذئاب، قلوبهم أمر من الصبر، وأنتن من الجيفة، والتمسوا الدنيا بعمل الآخرة، والتفقه بغير المعرفة، فالنجاء فالنجاء، الوحا الوحا، الحذر الحذر، الجد الجد يا صعصعة بن صوحان، نعم المسكن يومئذ بيت المقدس، وليأتين على الناس زمان يقول أحدهم: يا ليتني تبنة في لبنة في سور بيت المقدس.[الفتن للداني]

- ❖ When tolerance will be regarded as a sign of weakness, whilst oppression will be a sign of prestige
- ❖ When leaders will be open transgressors, their ministers will misappropriate funds and their military/police force will oppress the masses
- ❖ When the beautiful reciters of Qur'ān/scholars will openly transgress the laws of Sharīʿah
- ❖ When harsh, oppressive laws will spread
- ❖ When the rate of divorce will climb sky high
- ❖ When 'sudden death' will occur abundantly
- ❖ When false accusations will be made regularly
- ❖ When the Qur'ān will be decorated, the Masjids beautified and the minarets will be high
- ❖ When crowding queues will be frequent

(These queues will not be for filling the Masjid, since in that era Ṣalāh will be abandoned by much of the population. Rather these jostling queues will be found at worldly venues, like shopping centres, banks, areas of entertainment, etc.)

- ❖ When promises will be broken
- ❖ When hearts will be void of Islāmic character
- ❖ When women will partner their spouses in business, merely in order to earn more of the world
- ❖ When women will abandon the lower garments

(Women will not feel shy in exposing their legs, thighs, etc.)

- ❖ When men will imitate women and vice-versa
- ❖ When only he will be greeted who one has acquaintance with
- ❖ When people will come forward to give witness, without even being asked to do so

(As is common today on 'social media', where every individual feels it his duty to offer his comments on an issue, despite having no real substance for his statements)

- ❖ When woollen garments will be worn by people whose hearts are of wolves, whose hearts will be more bitter than aloe and filthier than carrion

(Woollen jerseys will be commonly worn, even by evil-charactered men. In the past, garments made of wool were regarded as the clothes of the humble and pious.)

- ❖ When people will seek the world with the actions of the Hereafter, and when deep knowledge will be sought, but void of the recognition of Almighty Allāh

At such a time one should take full guard and place himself on full alert. Yes, a place to be at such a time is Bayt al-Maqdis (al-Aqṣā). And there will indeed come a time when one will desire if only, he was a mere brick in the walls of al-Aqṣā!'

Narration No. 3

Rasūlullāh ﷺ described the scene when dajjāl will approach Madīnah Munawwarah. He will then point out the Masjid of Rasūlullāh ﷺ to his armies and say:

> 'Do you see that **'white palace'**? That is the palace of Aḥmad!'[142]

Throughout the centuries, the Masjid of Rasūlullāh ﷺ went through various renovations, but the usage of white marble for the Masjid only began at the end of the Ottoman era, granting it the shape of a 'beautiful white palace'.

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[142] حدثنا حجاج، حدثنا حماد بن سلمة، أخبرنا سعيد الجريري، عن عبد الله بن شقيق، عن محجن بن الأدرع، أن رسول الله صلى الله عليه وسلم خطب الناس ذات يوم فقال: «يوم الخلاص، وما يوم الخلاص؟» فجعل يرددها فقالوا: يا رسول الله، وما يوم الخلاص؟ قال يجيء الدجال حتى يصعد أحدا، فينظر إلى المدينة فيقول: «أترون هذا القصر الأبيض، هذا مسجد أحمد، ثم يأتي المدينة، فيجد بكل نقب من نقابها ملكا مصلتا، فيأتي سبخة الجرف، فيضرب رواقه، فترجف المدينة ثلاث رجفات، فلا يبقى منافق ولا منافقة، ولا فاسق ولا فاسقة، إلا خرج فتخلص يومئذ».

Narration No. 4

It has been narrated from Abū Mijlaz, a high-ranking Tābiʿī[143]:

> 'Upon dajjāl's emergence the people will divide into three groups:
>
> One group will fight against him, one will run away from him and one will join in his ranks. Whosoever flees from him to the mountains during his period of 'forty nights' will find his sustenance coming in search of him. The majority of those regarded as 'Muslims' that will follow him will be those who are hard-pressed due to family responsibilities. They themselves will say, 'We are well aware the he (dajjāl) is astray, but we cannot abandon our families!' Such people will also be raised as 'the followers of dajjāl.'

[143] حدثنا عبد الرحمن بن عفان، قال: حدثنا أحمد بن ثابت، قال: حدثنا سعيد بن عثمان، قال: حدثنا نصر بن مرزوق، قال: حدثنا علي بن معبد، قال: حدثنا شعيب بن إسحاق الدمشقي، عن عمران بن حدير، عن أبي مجلز، قال: «إذا خرج الدجال كان الناس ثلاث فرق: فرقة تقاتله، وفرقة تفر منه، وفرقة تشايعه، فمن استحرز منه في رأس جبل أربعين ليلة أتاه رزقه، وأكثر من يشايعه من المصلين أصحاب العيال يقولون: إنا لنعرف ضلالته ولكن لا نستطيع ترك عيالنا، فمن فعل ذلك كان منه وتسخر له أرضان أرض جدبة كريهة، يقول: هذه النار، وأرض خضرة حسنة، يقول: هذه الجنة».

> He will have under his control two types of land. The first type will be rendered barren and unsuitable for residing. (Due to dajjāl unleashing his armies and might upon it). Dajjāl will himself declare, 'This is (the result of) my fire!'
>
> The second type of land will be green (lush) and enjoyable (i.e., a land where all pleasures will be realized). Dajjāl will declare, 'This is my garden!' (i.e., lands designed and decorated with the best of attractions, as though it is man's paradise on earth).

Narration No. 5

It has been narrated from Ḥasan al-Baṣrī[144]:

> 'The foundation of Islām has been laid upon three principles (i.e., as long as these three are observed, the enemy will not succeed in ruling over the Muslim world)

[144] حدثنا محمد بن أبي محمد المريء، قال حدثنا أبي، قال حدثنا علي بن الحسن، قال حدثنا أحمد بن موسى، قال حدثنا يحيى بن سلام، عن عمار الدهني، عن جسر المصيصي، عن الحسن، قال: قال رسول الله صلى الله عليه وسلم: «بني الإسلام على ثلاثة: الجهاد ماض منذ بعث الله نبيه إلى آخر فئة من المسلمين، تكون هي التي تقاتل الدجال، لا ينقضه جور من جار، والكف عن أهل لا إله إلا الله أن تكفروهم بذنب، والمقادير خيرها وشرها من الله». [السنن الواردة في الفتن للداني]

1. Jihād - which has been in operation from the time Almighty Allāh sent His Nabī ﷺ, and it will remain in operation till the end, when a group of believers will fight against dajjāl. No amount of oppression will halt this institution!
2. Abstaining from passing verdicts of 'disbelief (Kufr) merely on account of some evil deed that one might have performed
3. Strong belief in Taqdīr/pre-destination (i.e., conviction that all decisions, whether it seems good or not, come into effect only after it receives permission from Almighty Allāh).'

Explanation:

In the narration, three fundamental aspects for the salvation of one's Īmān have been discussed. When one studies these three aspects, he will realise that it is at the roots of these very three points that dajjālī agents strike during their futile attempts to destroy Islām.

The first aspect discussed in the narration is Jihād. Understanding the power behind this essential institute of Islām, dajjālī forces have made various attempts to have Muslims abandon Jihād in totality, but as the narration declared, these attempts were and will never be successful. Amongst such attempts were:

- Having hypocrites declare Jihād to be impermissible, as was the case of Ghulām Aḥmad Qādiyānī, who forbade his followers from fighting against the British.
- Passing such laws through which carrying weapons for purposes of self-defence becomes rare and difficult, in an attempt to rob believers of retaining their mastery over 'weapon control'. Almighty Allāh has Himself warned regarding such plots. Almighty Allāh declares:

﴿وَدَّ ٱلَّذِينَ كَفَرُوا۟ لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُم مَّيْلَةً وَٰحِدَةً﴾ [النساء: ١٠٢]

'It is the desire of the disbelievers that you become negligent with regards to your weapons, and your items of self-survival, so that they may launch a united 'all-out attack' upon you!'

- Branding acts of self-defence and defence of one's land and property as 'acts of terrorism', 'hate for humanity', etc.

The second aspect discussed in the narration was that the Ummah never fall in the trap of issuing verdicts of 'disbelief (Kufr) against one another, merely on account of some misdeed that might have been committed. The act of dishing

out verdicts of 'disbelief' against people, organizations, countries, etc., due to sins committed, and at times merely due to their practice not being in conformity to what one regards as correct, has always served as the base upon which the Ummah gets divided.

It was this that caused the 'Arab rebellion' against the Ottoman Caliphate, and as long as this 'despicable act' remains the hobby of those who are regarded as 'learned', the hopes of the Ummah re-uniting seems bleak. Yes, if there is concrete proof of a party or individual denying a fundamental belief of Īmān, in such an instance the ʿUlamā' of the Ummah are forced to issue a verdict of Kufr, even though the party concerned recites the Kalimah and faces the same Qiblah.

The third aspect highlighted is that even though one cannot fully comprehend the issue of Taqdīr/predestination, one should still ensure that his conviction in this concept never wavers. Creating doubts in the mind of youngsters attending universities, etc., through the poisonous arrow of 'questioning the concept of Taqdīr' has been a Shayṭānī ploy throughout the ages.

Rasūlullāh ﷺ warned the Ummah regarding such Shayṭānī attacks, and at the same time informed the Ummah of its method of defence in the face of such attacks.

When Shayṭān blows doubts within one's mind regarding essential Islāmic beliefs, one should not express an attitude of 'being too concerned', since this is exactly what Shayṭān desires. Wherever he finds his arrows hitting their mark, (i.e., creating panic) his attacks in that direction intensifies.

Rather, one should understand that these doubts are not the product of one's inner beliefs, but rather the result of Shayṭān's blowing. As long as one is not pleased with these thoughts, the mere existence of it in one's mind will do no harm. In fact, as stated clearly by Rasūlullāh ﷺ, an uneasy feeling over such thoughts is in fact a proof of one's Īmān, otherwise why would one feel uneasy with such thoughts?[145]

Dispel the attack by reciting the Kalimah (in which one clearly states to his heart his true belief), then ask Almighty Allāh for protection from Shayṭān, and end the matter there

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[145] حدثني زهير بن حرب، حدثنا جرير، عن سهيل، عن أبيه، عن أبي هريرة قال: جاء ناس من أصحاب النبي صلى الله عليه وسلم فسألوه: إنا نجد في أنفسنا ما يتعاظم أحدنا أن يتكلم به. قال «وقد وجدتموه»؟ قالوا: نعم، قال: «ذاك صريح الإيمان». [صحيح مسلم]

حدثنا هارون بن معروف ومحمد بن عباد - واللفظ لهارون -، قالا حدثنا سفيان، عن هشام، عن أبيه، عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: «لا يزال الناس يتساءلون حتى يقال هذا خلق الله الخلق فمن خلق الله، فمن وجد من ذلك شيئا فليقل آمنت بالله». [صحيح مسلم]

and then. Never fall into the trap of making an attempt to respond to these doubts.[146]

Narration No. 6[147]

> 'Iblīs will instruct his progeny of Shayāṭīn to submit to dajjāl. They will extract for him the treasures of the earth. There will not be a barren piece of land, in which is some treasure, except that it will throw itself out for him when he passes by it.
>
> The jinn will imitate the dead. A jinni will then say to one whose close friend had passed away, imitating his friend, 'Did I not die? Have I not been

[146] حدثني زهير بن حرب وعبد بن حميد جميعا عن يعق، قال زهير حدثنا يعقوب بن إبراهيم، حدثنا ابن أخي ابن شهاب، عن عمه، قال أخبرني عروة بن الزبير أن أبا هريرة قال: قال رسول الله صلى الله عليه وسلم: «يأتي الشيطان أحدكم فيقول من خلق كذا وكذا حتى يقول له من خلق ربك، فاذا بلغ ذلك فليستعذ بالله ولينته». [صحيح مسلم]

[147] ويأمر إبليس الأكبر ذريته باتباعه فيظهرون له الكنوز فلا يمرون بخربة ولا أرض فيها كنز إلا نبذ إليه كنزه، ومعه قبيل من الجن فيتشبهون بموتاهم، فيقول الحميم لحميمه ألم أمت وقد حييت؟ [السنن الواردة للداني]

وعن أسماء: وإن من أشد فتنته أنه يأتي الأعرابي فيقول: أرأيت إن أحييت لك إبلك ألست تعلم أني ربك؟ فيقول بلى! فيمثل له الشيطان نحو إبله كأحسن ما يكون ضروعا وأعظمه أسنمة. قال: ويأتي الرجل قد مات أخوه ومات أبوه فيقول: أرأيت إن أحييت لك أباك وأخاك ألست تعلم أني ربك؟ فيقول بلى! فيمثل له الشياطين نحو أبيه ونحو أخيه. [رواه أحمد]

> brought back to life? The jinni, in the form of the dead man, will thereafter invite the friend towards the obedience of dajjāl.'

Narration No. 7

> 'Dajjāl's paradise will be in the form of green pastures in which water will flow. As for his fire, it will be black smoke!'[148]

In this narration one finds adequate indication that in the wars fought against the forces of dajjāl, it will not be arrows and spears that will be the dominant weapon, but rather such weapons that will leave in their wake *'black smoke'*, an example of which is as depicted below:

[148] معه صورة الجنة خضراء يجري فيها الماء وصورة النار سوداء تدخن.

Narration No. 8

Sayyidunā ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ رَضِيَ ٱللَّهُ عَنْهُ has narrated[149]:

> 'The major wars will be five, two of which have already passed (i.e., The battle of Ṣiffīn and Jamal).
>
> The next three will be:
>
> 1. War with the Turk (Tartars)
> 2. War with the Romans (The Crusades)
> 3. War with dajjāl (which in the understanding of the writer refers to all the major wars fought after the advent of the Renaissance)
>
> After the war with dajjāl there will be no other war that the Muslims will fight.

(As for the battle against the Ya'jūj and Ma'jūj, the Muslims will not manage to put up any real fight against this mighty force that will burst into power after the slaying of dajjāl. Almighty Allāh will destroy this evil directly.)

[149] حدثنا عبد الرحمن بن عفان، قال: حدثنا قاسم بن أصبغ، قال: حدثنا أحمد بن زهير، قال: حدثنا هوذة، قال: حدثنا عوف، عن أبي المغيرة، عن عبد الله بن عمرو، قال: «ملاحم الناس خمس ملاحم: ثنتان قد مضتا، وثلاث في هذه الأمة: ملحمة الترك، وملحمة الروم، وملحمة الدجال، وليس بعد الدجال ملحمة. [السنن الواردة للداني]

Narration No. 9

Sayyidunā Ḥudhayfah ibn al-Yamān رَضِيَ ٱللَّهُ عَنْهُ has narrated from Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ[150]:

> "He (dajjāl) will have with him a 'river' and a 'fire'. Whosoever falls into his 'fire' will receive a full reward and his sins will be pardoned. As for the one who falls into his river, he will be written as a 'sinner' and will receive no reward!" I (Ḥudhayfah) asked, what will happen after that?' Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ replied: "Foals (baby horses) will be born, but there will be none to ride it until Qiyāmah."

There is a great possibility that in the words *'Foals will be born, but there will be none to ride it until Qiyāmah'* there is an indication towards an era of 'modern transport' due to which horse-riding will become a mere pleasure and pastime, and that too for very few. The horse had always been recognized as the primary and most efficient means of fast transport. It carried this prestige throughout the centuries until the year **1900**, when the private automobile took its place. From that time on, the role of a horse for transportation purposes has

[150] قال: ثم يخرج الدجال بعد ذلك، معه نهر ونار، فمن وقع في ناره وجب أجره وحط وزره، ومن وقع في نهره وجب وزره وحط أجره، قال: قلت ثم ماذا؟ قال: ينتج المهر فلا يركب حتى تقوم الساعة. [المصنف لعبد الرزاق الصنعاني]

continued dwindling. In present times, the horse in modern cities serves as a mere tool of enjoyment, riding only for pleasure.

Narration No. 10

It has been narrated from Kaʿb Aḥbār رَحِمَهُ ٱللَّهُ:[151]

> 'The sign of the emergence of al-Mahdī will be flags (armies) coming from the West. In charge of these flags will be a man from Kindah/Kanada. He will have a limp. When the West will take control of Egypt, the inside of the earth will be better for the people of Shām.'

With regard to the first part of the narration, there is a great possibility of the phrase 'flags' referring to 'a united, international army from the West (each with its own flag) laying an attack upon the Muslim World. The first time that this occurred was in 2001-2003, when America and The United Kingdom, followed soon after by NATO (the first ever united international army) launched its attack upon

[151] حدثنا ابن عفان، قال: حدثنا أحمد بن ثابت، قال: حدثنا سعيد، قال: حدثنا أبو الفتح، قال: حدثنا علي بن معبد، قال: حدثنا خالد بن سلام، عن محمد بن عبيد الله، عن يزيد بن سندي، عن كعب، قال: «علامة خروج المهدي ألوية تقبل من قبل المغرب، عليها رجل من كندة أعرج، فإذا ظهر أهل المغرب على مصر فبطن الأرض يومئذ خير لأهل الشام». [الفتن للداني]

Afghanistan, in response to 'the New York Terror Attack of 911'. Utilizing troops from over 40 countries this war soon took the name of 'The Global War on Terrorism'.

The commander appointed over all the armies was General Richard Myers, born in Kansas City, USA, close to an area known as **Canada**-Kansas. If the word 'Kindah/Kanada is read with a 'C' it could easily be spelt out as 'Canada'.

As with regard being limp, it was by Divine Decree that the day before this individual was appointed as Chairman of the Joint Chiefs, the highest-ranking uniformed officer of the United States' military forces, he developed a torn meniscus in his knee, due to which he was forced to **limp** about on crutches, during the earliest stages of 'The War on Terror'.

As with regards to the second part of the narration, '*When the West will take control of Egypt, the inside of the earth will be better for the people of Shām*', generally this phrase will be taken to mean that 'death during that era will be better than living', indicating towards extremely trying conditions, which is the case today.

Another probable meaning that could be taken from this phrase is that when the West will grab control over Egypt, which occurred shortly after the Ottoman caliphate was toppled, at that time the safety and salvation of the people of Shām will lie in digging tunnels underground. This meaning

finds strength in another narration recorded by Nuʿaym ibn Ḥammād[152]:

> 'When the yellow flags (the Roman/European armies) will reach Egypt, **flee into the earth as far as you can**! And when the news reaches you that the enemy have reached Shām, create some conveyor to lift you towards the skies, if you can; or dig for yourself a **tunnel** into the earth!'

Narration No. 11[153]

Sayyidunā Abu Umāmah رضي الله عنه has narrated:

> 'Qiyāmah will not occur until the best of Iraq move over to Shām and the worst of Shām moves over to Iraq!'

Where mention is made of Iraq in the narrations, it refers to the lands of Iraq and Iran combined, which once served as the capital of the 'Persian/Satanist Empire. From the era of

[152] حدثنا ضمرة عن الأوزاعي، عن حسان، أو غيره، قال: يقال إذا بلغت الرايات الصفر مصر فاهرب في الأرض جهدك هربا، فإذا بلغك أنهم نزلوا الشام وهي السره فإن استطعت أن تلتمس سلما في السماء أو نفقا في الأرض فافعل. [الفتن لنعيم]

[153] حدثنا ابن عبد الوارث، عن حماد بن سلمة، عن الجريري، عن أبي المثنى، عن أبي أمامة، قال: لا تقوم الساعة حتى يتحول خيار أهل العراق إلى الشام وشرار أهل الشام إلى العراق. [الفتن لنعيم]

Sayyidunā ʿUmar رضي الله عنه this land remained under Muslim control. In recent history, under the guise of 'The Iranian Revolution of Khomeini' the land of Iran was deviously snatched away and converted into a Shia state. Then, after the toppling of Saddam Husein, the land of Iraq was handed over to a Shia government, despite the vast majority of both lands being of Sunnī belief. Through these two devilish ploys, the path was laid out for Iraq to return to its once despised state, i.e., the capital of Shayṭānī evil.

As for Shām, from the time of the Arab Uprising, followed shortly by Bashar al-Asad's open demonic assault upon the innocent civilisation of Shām, aided by Russia (declared partner), America (hidden partner) and ISIS (hypocrite organization), the people of this land have begun developing into an Islāmic 'army'.

The field has now been laid for this land to become the capital of Sayyidunā Mahdī رضي الله عنه and its people to be from his most elite. Slowly but surely the filth of Shām is exiting this land, and when the flag of true Islām will be raised in this blessed land, it is obvious that the Shia hypocrites who are today clutching unto their rule through the most barbaric of methods, these filthy groups will find no refuge for themselves except towards Iraq, thus giving expression to the prediction of *'and the worst of Shām will move over to Iraq!'*

Final Note

Many ask for the exact date of the emergence of the Mahdī. This is an issue that can never be answered until the actual emergence of the man himself. Yes, signs do lend indication that the era of his emergence is not far. The best that can be said in this regard is:

﴿وَيَقُولُونَ مَتَىٰ هُوَ ۖ قُلْ عَسَىٰ أَن يَكُونَ قَرِيبًا ۝٥١﴾ [الإسراء: ٥١]

"And they say: When is this going to occur? Reply, 'It seems that its time is quite close'!"

May Almighty Allāh, through His sheer Bounty, accept and make it beneficial for man and jinn till the Last Day. Āmīn!

وَآخِرُ دَعْوَانا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

وصلى الله على النبي الأمي وعلى آله وأصحابه أجمعين